

THE

# Baptist Magazine.

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## MEMOIR OF MR. JOHN ROWE,

LATE MISSIONARY AT FALMOUTH, IN JAMAICA.

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MR. ROWE was born September 14, 1788, at Loper, a small village near South Petherton, in the county of Somerset; his parents were both serious characters, and members of the Baptist church at Yeovil. His ancestors, on his mother's side, seem to have been a family peculiarly favoured of God, as the church-book of the Baptists, at Yeovil, records the names of his grandfather and grandmother, with four of their daughters (his mother included), and their only son also was a member of the Baptist church at Limehouse, near London.

Mr. Rowe seems to have given very early proofs of a serious mind. His parents observed, with nearly the first dawn of reason, his hatred of sin, by his avoiding the company of those children who displayed any thing immoral in their conversation. At an early age he was afflicted with the measles, and his life, for a time, was despaired of: at this period, several Christian friends and acquaintance of his parents visited him, and spoke to him respecting eternal things. The

sweet simplicity of his answers, and the calmness of his mind in the apparent prospect of eternity, were highly gratifying, and they seemed convinced that, like Samuel, he was early taught to know the Lord. He appeared to have a taste for painting, when a child, in which he was encouraged by the clergyman of the village, who took great notice of him, and would have recommended him to the notice of a nobleman who lived in the neighbourhood; but his father, concerned for his best interest, could not feel satisfied to resign his son into his hands, which gave offence to the clergyman, so that he ceased to notice him. In 1803, his father bound him apprentice to Mr. Taylor, glover, Yeovil, (when it fell to my lot to be his instructor,) with whom it was agreed he should lodge and board, as his parents then lived at a village called Barwick, a little distance from Yeovil. Three years under my tuition, and six years an inmate in the family, afforded ample opportunity to discover the excellency of his character, and the progress of

his mind in knowledge. Never having received any instruction in reading or writing but from his father, his education was very limited : he could read, and write a plain hand. He felt the want of a more liberal education, and earnestly inquired after those books most likely to increase his knowledge ; he was recommended Dr. Ashe's Institutes. With this he began the study of English grammar, and quickly got through it : with a view of making himself master of the grammar, he next bought Dr. Louth's grammar, and studied it through. Anxious still for further improvement, he purchased a work styled "Hoimes, or a Philosophical View of Universal Grammar," and studied it closely. About this time he was afflicted with a scrofulous humour, from which he suffered greatly, having several wounds in his face and neck for a long time. After it had cost his friends much money to remove it, but to no purpose, he borrowed Culpepper's Herbal, and began to manage the disease himself ; he purchased, in numbers, a new edition of this work, published by Dr. A. Gordon, with the London Pharmacopeia attached to it, and commenced the study of physic ; by diligence and perseverance he so far made himself master of anatomy, as to trace the nature of his disease ; and by a strict attention to diet, air, and exercise, and using proper medicines, he conquered the disease, and cured himself. His principal diet was bread and milk, he scarcely ever touched butter, or any fat meat, and regularly supped two or three hours before he went to bed. Physic now became his favourite study, he commenced learning Latin, and made considerable progress

in it. When it is considered he had a trade to learn, and, when learned, nothing else to depend on for his support, and that his only time for study were the intervals allowed for meals, and before and after his work, it need scarcely be said, he diligently improved his time. He very seldom indulged above four hours in bed, and has been often known to walk to prevent sleeping, when studying late ; he seemed *anxiously* concerned to improve *every moment* of his time, and for this purpose he studiously avoided mixing with company as much as possible. But amidst this ardour of his mind for the attainment of learning, he was not inattentive to the state of his mind respecting divine things ; his Bible was closely studied, and though of the most teachable disposition, he would receive no sentiment till convinced from the word of God that it agreed therewith. He delighted much in secret retirement for prayer ; often have I been stopped when, in the course of business, I have had occasion to go to the upper and more retired parts of the house, by the sound of his voice, pouring out his soul in prayer. He seemed concerned to cultivate habitual nearness to his God, nor was content but as he enjoyed the sunshine of the Divine Presence in his soul ; his progress in divine truth, and desire after it, as manifested in his constant use of all the means of grace, kept pace with his other studies. His knowledge of divine truth was not of that kind which puffeth up ; hence humility was a prominent feature in his character, and this endeared him to all that knew him. In short, the spirituality of his conversation, the holiness of his life, and humility of his mind, evidently mani-



fested that he enjoyed, in a large degree, a life of communion with God. It is with pleasure I cherish the recollection of those moments spent in converse with him on divine things, which united us to each other in the most endearing bonds. Never having so full an opportunity to discover the efficacy of divine grace in any character, it need not be wondered at that the display of the image of Christ, which shone so conspicuously in him, should have the effect of drawing, in the closest bonds of Christian affection to him, one, who was a constant observer of his manners, conduct, and conversation, for more than six years.

In 1807, he proposed himself to the church, as a candidate for baptism, and was admitted a member. His modest, unassuming manners, his fervent prayers for the prosperity of the church, and his affectionate conduct towards the members individually, (particularly the afflicted part of them, whom he constantly visited, and frequently with his own hand administered medicine to the poorer part,) drew forth the warmest affection for him, which was abundantly manifested by their prayers and tears at his departure from Yeovil. The earnest desire he manifested for the attainment of knowledge, both human and divine, and the rapid advance he made, seemed to impress the minds of his friends, for a long time, with the persuasion that the Lord had marked him out for public usefulness. From the opportunity offered by living with him, and the close intimacy existing between us, I often endeavoured to sound his mind, whether he had any view to the work of the ministry; but his timidity, and a sense of the importance of

the work, deterred him for a long time from giving any satisfactory reply. At length, on one of these occasions, putting it close to him, what his ultimate views were, and what he proposed to himself by devoting so large a portion of his time to study, he very reluctantly confessed, with flowing tears, that he had for some time secretly wished to devote himself entirely to God; and he observed, that when he enjoyed the warmest sense of the love of Christ, and saw his compassion towards him, that these desires were most warm upon his mind, and that his motive was, that he might be of some use to the church of Christ, and to his fellow-sinners, in proclaiming his love, and be more fully devoted to the study of his word.

In 1809, the Baptist Association was held at Yeovil; the attention of the managers of the Bristol Academy was directed to him by the following circumstance:—The Rev. Mr. Scott, of Lyme, being at our house during the Association, his attention was attracted towards the book-case, when, on his making some remarks on the books, a number of which being written on physic, and others in general literature, it led to a conversation respecting their owner; when, on hearing his character for learning, amidst every disadvantage, and the progress he had made, as self-taught, he inquired, “Is he a serious character?” and on being answered in the affirmative, after a few observations respecting the state of his mind, he remarked, he might make a useful minister, and appeared a fit object to recommend to the notice of the Baptist Academy; and concluded, by promising to speak of him to Dr. Ryland, or Mr. Page, which he

did. A Mr. Applegarth, then a student at Bristol, came with Mr. Scott to see him; the former promised to assist him, by sending him some books; and Mr. Page requested Mr. Tracey, the pastor of the Independent church at Yeovil, to assist him in his studies, which he kindly undertook to do; and every other morning he waited on Mr. Tracey, to repeat the lesson appointed by him. Under his direction he began afresh the study of Latin, and before leaving Yeovil had begun the study of the Greek; but his friends saw that the time he took for study, left not sufficient for him to provide him the necessaries of life. In short, he seemed so engrossed in his studies, that he had scarce any heart for anything else. Mr. Tracey, convinced he could not continue thus without assistance, wrote, in August, 1811, to Bristol, respecting him. It was about this time that his pastor, (Mr. Price,) with a view of making trial of his abilities for public speaking, was desirous of forming a Conference Meeting; but Mr. Tracey having received an answer from Bristol, saying, that his letter respecting Mr. Rowe had been laid before the Committee, they had determined to receive him on the funds of the Education Society, he immediately left Yeovil for Bristol.

The remaining parts of this narrative must be supplied from the Baptist Periodical Accounts. In the first mention of him, in No. XXVI. page 289, after he was sent to Jamaica, it is said, "He has been several years a Student at the Baptist Academy, Bristol, and by his diligent, modest, and pious conduct, has much recommended himself to the esteem of his tutors." "On the 8th of December, having ob-

tained the concurrence of the Bristol Education Society, and being approved by the Committee of the Baptist Missionary Society, he was solemnly set apart to the work at the meeting in Broadmead. After reading and prayer, Mr. Sutcliff, of Olney, opened the work of the day, and requested of Mr. Rowe, a brief statement of his motives for engaging in the work of the ministry, and particularly in this important undertaking; to which request satisfactory answers were given. After this, Dr. Ryland commended him to God by prayer, and the laying on of hands, in which the ministers present united. Mr. Fuller, of Kettering, then addressed him from Gal. ii. 20, 'The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' In the evening, Mr. Hall, of Leicester, preached from Acts, v. 20, 'Go, stand and speak in the temple to the people, all the words of this life.'

Mr. and Mrs. Rowe sailed from Bristol, December 31, 1813. "During the voyage Mr. Rowe preached but little. On February 23, they arrived at Montego Bay. Here Mr. Rowe met with Mr. V. (the gentleman on whose estates Mr. Moses Baker preaches,) who treated him kindly. Here also he met with a baptized negro, who invited him to his house, and who with his wife appeared to be serious Christians. The negro asked for a Bible, saying, he had learned to read a little, but had not a Bible of his own. Mr. Rowe could not then comply with his request, but expressed his hope that he should be able to do so at a future time. Before he left the Bay he learned the prejudices of the people of Jamaica were strong against his denomina-



tion. From Montego Bay he proceeded to Falmouth, where he met with kind treatment from a Mr. Fosbrook, to whom he had been recommended. As soon as possible he visited Mr. Moses Baker, who resides at Flamstead, about twelve miles from Falmouth, and instructs the negroes on Mr. V.'s estates. Mr. Baker appeared to be a venerable old man, and received our brother very affectionately. On the next Lord's-day he preached to Mr. Baker's negro congregation, consisting of about five hundred persons, who seemed much interested in hearing him.

"It appears, that from the time of the persecution, Mr. Baker had not baptized, nor administered the Lord's-supper, nor kept up any regular church-government: for though the persecuting law had ceased about two years ago, yet, in consequence of his having been prevented for eight years from preaching or conversing with the negroes, every thing had gone into disorder; and finding it very difficult to recover and reduce the negroes to order, he had not yet administered the ordinances among them. There appeared to Mr. Rowe to be some serious Christians, but many very ignorant and disorderly in their conduct: and from all that he could observe of his own denomination in other parts of the Island, this was generally true of them.

"The prudent, patient, and disinterested conduct of our young brother, under a number of difficult and embarrassing circumstances which attended him soon after his arrival, raise him much in our esteem, and encourage us to hope that the Lord has work for him to do.

"He was shocked with the

wickedness of the people. 'It is seldom, (says he,) that any one possessed of the least degree of morality, on first coming hither, can behold the general contempt in which religion is held, without horror and distress. I have been assured of this by some who say that they felt thus at first, but are now reconciled to that neglect of religion which custom sanctions! Some have told me that after a few years' residence here I shall be the same, and that I have no more than common feelings, which by time and custom will wear off. But God forbid that this should take place. May his strength be made perfect in my weakness, and cause me, amidst all oppositions, to persevere to the end. May he keep me humble, and hourly sensible that Almighty grace alone can protect me from falling as low as the most abandoned of men, and from placing any dependence on present feelings, or present communications of grace, as sufficient against future temptations.'

"Mr. Rowe soon waited on some of the neighbouring magistrates, to whom he was introduced. They did not oppose his preaching ultimately, but spoke of the prejudices of the people against his denomination, and strongly recommended him first to open a school, and so to establish his character, and then to preach. He thought it right for a time to yield to this advice, contrary as it was to his own desire. By this he engaged the magistrates in his favour; and when he began preaching, which was in June, he did it with their concurrence.

"While he thus for a time kept silent, he visited Mr. Baker, and heard him preach to his negroes, and that with satisfaction, think-

ing his discourses well suited to their condition. He also had some agreeable conversation with some of Mr. Baker's elders, who appeared to be pious, sensible men, though nearly all unable to read. One of them expressed his desire to receive the Lord's supper, which they have not enjoyed for ten years past.

"In April, Mr. Rowe took a house at Falmouth, and opened a school. At the same time he began a gratuitous Sabbath-school, for the children of poor people, and slaves whose owners would permit their attendance. Before he began to preach, he waited on one of the magistrates, to tell him his design. This gentleman not only expressed his willingness, but assured him that so long as he continued to act with propriety, he would use his interest to promote the objects of the Mission. He also discovered a solicitude to promote the school, and sent the child of a slave to be under Mr. Rowe's instructions.

"Early in June our brother intimated his intention of preaching in his own house the next Lord's-day. His congregation consisted of about forty persons, a few slaves, some white people, and chiefly persons of respectability. His text was, 'What will ye do in the day of visitation?' All were orderly and attentive. The next Lord's-day, seventy attended, more white people than on the former Sabbath, and many of respectability.

"A few letters have since been received, by which it appears that Mr. Rowe still goes on with his school and his preaching, without interruption."

In No. XXIX, page 677, it is said "Mr. John Rowe has conducted himself with prudence and caution, and yet has mani-

festing integrity, self-denial, and earnest concern to promote the object of his Mission.

"The expense at first was very considerable, through the excessive dearness of provisions, but he has given all along the strongest evidence of a desire to observe the strictest economy, and has the prospect of very soon supporting himself, if not of gratifying his own wish to refund to the Society a part of what has been expended on his support.

"In the last letter which has been received from him, dated November 14, 1815, he thus writes: 'As to the present prospects of the Mission, little can be said favourably; but I feel confident that after a few years they will be better. It appears, however, that the success of Missionaries for some time will be very inconsiderable. I feel persuaded that the most certain and permanent good effects would arise from the children of slaves on the estates being instructed to read, and taught the first principles of Christianity by fit persons, under the sanction of the respective planters. But the good effects of this must be preceded by the leave of the proprietors, and by much labour. Yet the Lord can, and I hope will, accomplish it. When I have resided here a sufficient time for my character to be fully known by the most respectable inhabitants, who are now in general on good terms with me, I purpose to open freely my design in a *direct* manner to some of the most respectable planters around me, and to offer my services in this respect. I am more and more of opinion, that the open and allowed profanation of the Lord's-day is one of my chief obstacles.'"

The last account, contained in



No. XXX, page 71, records the death of this excellent missionary, and is as follows: "By one of those mysterious operations of the Divine hand, which sometimes remove from the scene of labour those who have been toiling in the preparatory stages of cultivating the moral wilderness, and give to others the more pleasing task of reaping the fruits of their arduous exertions, this excellent man has been called to receive his eternal reward. Though stationed at a place where the most minute parts of his conduct were liable to the severest scrutiny, he conducted himself with such prudence and meekness, as at length to gain the confidence and respect of the most prejudiced, and at his decease to produce that regret which a consistent and elevated display of the Christian character will extort, even from the profligate and careless. He has left behind him a memorial of the benevolent views of the Society which patronized him, and of the excellence of the sacred truths, which it was the business of his life to propagate: if not distinguished by the literary attainments of a Martyn or a Carey, yet to none, probably, of those worthies who have laboured in heathen lands, was our lamented friend inferior in that wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

"His journals, during his whole residence on the island, strongly evince his earnest desire to promote the spiritual welfare of all around him, in connection with the most careful concern not to give any unnecessary offence, by taking a step out of his

proper line. While he was allowed to give public instructions, he united diligence, zeal, and caution, in all his conduct; and when prohibited from preaching, he laboured to support himself by a school; and at the time of his death he had a fair prospect of success, and expected to refund to the Society, a part of the expense they had incurred in sending him out, and supporting him. The chief magistrate of the district, and other neighbouring gentlemen, being fully convinced of the purity of his views, the former was determined to grant him legal protection, and permit him to resume his public labours, had he lived till August. His partner, who had been greatly afflicted, recovered her health, and appeared to be inured to the climate, and they began to congratulate each other on the pleasing prospect before them.

"It would, perhaps, give offence if any direct reference was made to the testimonies of respectable gentlemen concerning him, but one of the Secretaries was assured, that 'Mr. Rowe was much respected by the Custos and many inhabitants of Trelawney, as a man of worth and piety, and perfectly suited for the office he was appointed to fill.'"

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## A DIALOGUE ON WAR,

BETWEEN

PACIFICUS AND HIS NEIGHBOUR.

(Concluded from page 18.)

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P. A well-constituted court may reasonably be expected to give a fair judgment; and it will be to be lamented, if it should err through partiality, or other bad motives; but even then, it will deserve serious consideration

whether, under the most unfavourable supposition, such an appeal is not preferable to an appeal to arms. By an unjust sentence, a nation may be deprived of the possession of a small island, or other territory, amounting to a few thousands annually: but let us consider the sacrifices which are necessarily made by an appeal to the sword. To say nothing of the waste of human blood, and the large portion of misery which is occasioned by war, let us take a view of the pecuniary expenditure with which it is necessarily attended. This will be such a drain upon the resources of the community as, in a mere commercial point of view, vastly exceeds the loss of a small portion of territory.

Look at Europe, at the present moment. It is emerging out of a war which has lasted upwards of twenty years; and though, while the war was raging, it had power to exert itself with wonderful effect; yet, now the stimulus is withdrawn, it is sinking into a state of exhaustion and poverty, which fills every observer with anxiety and alarm. Trade and commerce are vanished; bankruptcies are multiplying on every hand: thousands of industrious mechanics are destitute of employment, and it is to be feared, notwithstanding all that private and public charity can do, are sinking into an untimely grave, through the mere want of the necessities of life. Nor is this state of things to be wondered at: when such immense demands have been made upon the public property, it is quite natural to expect that poverty and wretchedness should be the result.

An able writer, in a celebrated journal, has stated, that the late war cost Great Britain, (includ-

ing the war taxes which have been paid, the loans made to carry on the war, and the moneys which must be raised to pay off principal and interest,) no less a sum than 2040 millions of pounds sterling. We look at figures when they are millions, without estimating the vast amount. Let us try to reduce this sum into some shape more within the limits of our knowledge. Now, suppose an ounce of gold to be worth about five pounds sterling, and a waggon to be loaded with about three tons of this metal, and then the above sum would load about 3800 of such waggons. Or, if silver, at five shillings an ounce, be substituted, it will be sufficient to load about 76,000 such waggons. Now, if each of these waggons and horses occupy about 20 yards, the whole would take up no less than 864 miles. What an idea! Waggons loaded with three tons of silver each, close to one another in a line, extending more than the whole length of the island of Great Britain! Is it not much better to submit to a few hardships than run the hazard of such prodigious expenses as these; expenses which endanger our very existence as a nation?

N. You astonish me by the sums you have stated. Is it possible that we should ever be able to bear up under the burdens which lie upon us? When this war was commenced, it was hoped that it would soon be closed, and, of course, the expense be but comparatively trifling; and, it is hoped, that now peace is restored, all nations will be anxious to preserve it uninterrupted for many years. But I have often heard it asserted, that war, though it be an evil, is a necessary evil, particularly because it takes away the scum of



society, which are fit for nothing else, on account of their idleness and vices, and —

*P.*—Stay for a moment, my good neighbour;—excuse me for interrupting you—let us consider the merits of this objection. Necessary to get rid of the worthless members of the community!! The idea is too shocking to be entertained for a moment in any virtuous mind. It is to be lamented, that there are many idle and vicious members of society, who corrupt others by their example, and are a burden upon the industrious and orderly members of the body politic: but is this the way of reforming the community? It may be very properly asked, in the first place, What authority have any individuals to march out the idle and the vicious into the field of battle, to be shot at? If they have been guilty of any crime which deserves death, let them be tried and executed; but do not treat them so grossly unjust as to expose them to death for crimes which do not deserve it. Besides, is it not an awful thing to hurry the vicious and criminal, without attempting to reform them, into the presence of their Judge? Moreover, thousands of innocent persons suffer with the guilty; for in war no respect is paid to personal character. The ballot or conscription calls into the ranks thousands of the most sober and industrious of our youths, and being refused substitutes, or not having the means of providing them, they are forced against their wills into the field. Thus the innocent and vicious perish together.

In addition to this, allow me to add, are there not means for the reformation of society, to which

we may look with much greater confidence of success, than to war?—war, which, whatever be its boasts, corrupts the state of society where it prevails more and more? Yes: the true means of improving the moral state of the community is, the instruction of the mind in moral and religious truth. Let the ignorant be taught. Let them learn to read for themselves in the sacred volume of revelation: let them there see the duties they owe to God, and to their fellow-creatures, and a few years of such instruction will do more to purify the morals of the community, than all the wars which have been since the creation. Yes, neighbour, let our School Societies, and our Bible Societies, continue to operate, and they will, under the Divine Blessing, renovate the face of the moral world, and introduce that new heaven and new earth wherein dwelleth righteousness. But you were going to state another reason for the necessity of war.

*N.*—Yes; I mentioned reasons which I had heard, not which I urged myself; the other was this, War has a tendency to prevent the too rapid increase of population. It is a remark, founded on the most correct principles, that the population of a country will very rapidly increase where it does not meet with any powerful checks; and as the nations of Europe are pretty well stocked, it is necessary that some means should be employed to dispose of the superfluous population, and prevent its too great increase. War does this effectually: thousands are slain in the prime of life, their places are left for others to occupy, and their probable progeny wholly cut off.

*P.*—I am distressed to hear such an objection stated: how affecting that it should ever have been entertained by any intelligent creature; but, such as it is, it must be considered. It may be asserted, without much danger of contradiction, that war destroys a portion of human sustenance equal to the waste which it makes of human life. If it destroys the mouths that eat, it destroys also the food that would be eaten by them. What incalculable waste of all the productions of the earth is made by an invading army! It has been asserted, that one man in the navy takes as much to support him as five who dwell in their own little cottages. So that it is but a poor remedy which wastes our provisions, lest they should become too scanty for us.

But let us consider this objection a little more closely. Is it really necessary that millions of men should be killed, to keep mankind from starving? First, let men make the best use of the means which Providence has put into their hands. The most obvious step is, the cultivation of waste lands. Were this done, Great Britain might find food for a prodigiously increased population. When the people become too many, let them seek for other settlements: the woods of America will repay the labours of millions for ages to come. And then, the *sea*, that exhaustless source of supplies, what stores might be drawn from thence! There are immense shoals of fish, which seem to invite man to partake of them. Let every hill and vale be cultivated; let the treasures hid in the sea be sought after; and when all the means which human industry can devise are exhausted, it will be time

enough to talk about going to war to dispose of our superfluous population; but it is probable, that before that takes place, that day, for which all other days were made, will arrive, and relieve us from our embarrassment.

Do you think that he, who made man, will be pleased with those persons who have devised war as the means of destroying human life?

*N.*—No! I am persuaded he will not; but you will find it difficult, amounting, I fear, to an impossibility to alter the taste and feeling of society on this subject. There are certain notions of dignity and glory associated with a military life, even from our childhood, which few persons entirely get rid of; and which others cherish most tenaciously through the whole of life. And this is precisely what might be expected; for Genius has used all her powers to encircle the great warrior with honour and renown: so that it is the same thing in public feeling to be a great warrior, and to be supremely honourable.

Whom has the *poet* adorned in all the pomp and majesty of his most dignified numbers? The military hero. On whom have the *artists* bestowed the most exquisite touches of their pencils and their chisels? The military hero. Whom has the *historian*, in his grave and lofty style, been careful to snatch from that oblivion in which the millions of peaceable and industrious subjects are involved? The military hero. Who has expensive *statues*, to commemorate his achievements, erected in our cities, and towns, and halls? The military hero. Whose praises form the theme of our public *orators*, in the midst of the listening senate,



which are copied into the public prints, and circulated to the ends of the earth? The military hero's. Whose exploits are celebrated in song, set to the sweetest strains of harmony, to captivate the heart of even the tender female, amidst the retirement and privacy of the domestic circle? The military hero's. It is not to be wondered at, that our youths should form a partiality for a character which *Genius* has done every thing in her power to encircle with glory. Therefore you possess but little probability of expelling this evil from the world.

P.—I am perfectly aware of the justness of your observation. The Demon of War seldom appears in his true colours, as a blood-thirsty monster, laden with crimes, and followed by the execrations of bereaved mothers, widows, and orphans, else men would hate and expel it from the world. This circumstance, however, so far from discouraging, ought to stimulate us to exertion. Societies should be formed for the purpose of enlightening the minds of men, and counteracting the efforts of the wicked one to perpetuate this destructive plague. At one time it appeared almost impossible to exterminate the slave-trade, but persevering efforts have accomplished it. And we have the most positive assurance that war also shall be abolished. The sword shall be beaten into a plough-share, and the spear into a pruning-hook; there shall be abundance of peace so long as the moon endures; for the earth shall be filled with the knowledge of the Lord. And it will be our honour and happiness to work together with God in the great work of improving and regenerating the state of the world.

## WINTER.

"Oh Winter, — — —  
I crown thee king of intimate delights,  
Fire-side enjoyments, home-born happiness,  
And all the comforts that the lonely roof  
Of undisturbed retirement, and the hours  
Of long-uninterrupted evening, know."

*Cowper.*

"IT is truly a most Christian exercise," says the eloquent Chalmers, "to extract a sentiment of piety from the works and the appearances of nature: it has the authority of the sacred writers on its side, and even our Saviour himself gives it the weight and the solemnity of his example. 'Behold the lilies of the field; they toil not, neither do they spin, yet your heavenly Father careth for them!' He expatiates on the beauty of a single flower, and draws from it the delightful argument of confidence in God."

Having already directed the attention of your readers to the Spring, and to the Harvest, the first and the third in the succession of the seasons, I shall not be thought presumptuous, if I solicit them to accompany me in meditating a little on the closing scene.

*Winter is a season of the year which naturally reminds us of several very interesting and important truths.* In common with the other seasons, it is an evident display of the Divine faithfulness. "While the earth remaineth," said the blessed God to Noah, "seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The God of nature is the God of grace. He, who with infinite faithfulness, bids the seasons revolve, has spoken all the promises, and, in his own good time, will assuredly accomplish them.

Winter is a display also of the

unspeakable majesty of the divine Being. Often awakened by the sublimity of its tempests, my spirit is solemnized, rises to heaven, and exclaims, "O Lord, my God, thou art very great; thou art clothed with honour and majesty; thou coverest thyself with light as a garment; thou stretchest out the heavens like a curtain; thou layest the beams of thy chambers in the waters; thou makest the clouds thy chariot, thou walkest upon the wings of the wind. Who would not fear thee, O King of nations?" Ah! what madness distinguishes the man who contemns God. Now Winter reminds me of a solemn period yet to come, when "the thrones shall be set up, and the Ancient of days shall sit, whose garment is *white as snow*; whose throne is like the fiery flame, and whose wheels as burning fire."

Does not Winter also intimate, that the present world is a scene of perpetual change! It would be folly to expect perpetual spring or summer; and shall we look for it in the events of life? Incessant fluctuation marks the histories of individuals, of families, and of nations. Unchanging felicity on this side eternity! As reasonably might you hope to erect an impregnable and imperishable edifice on the momentary waves of the tempestuous ocean.

As the *snows* of Winter descend around me, I am reminded of that infinitely gracious and condescending *invitation*, and inestimable *promise*, of the God of love, "Come, and let us reason together, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Of the holy *confidence* of the Psalmist in the divine mercy;

"Thou shalt wash me, and I shall be whiter than snow;" I have been guilty of the most complicated and horrid crimes; yet washed in the fountain opened for sin and for uncleanness, I shall be,—I say, not pure only; this were a disparagement to the efficacy of my Saviour's death, and white as the snow: but cleansed by this sovereign and sanctifying stream, I shall be *whiter* than the new-fallen snows! Of the *resurrection of my beloved Lord and Master*; a truth of the first importance, and of the highest interest; for, if Christ be not risen, we are yet in our sins; our preaching is vain, and your faith also is vain; for, of the angelic messenger, who rolled away the stone from the door of his sepulchre, and sat upon it, it is said, "that his countenance was like lightning, and his raiment white as snow." Of the *absolute certainty of the general extension of the gospel of our divine Redeemer*: "for as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower, and bread to the eater; so (it is his language whose words are works) shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereunto I have sent it." How ridiculous would be a conspiracy, however powerful, to prevent the snow and the rain descending from heaven? And, in the eyes of the great Being, who said, "Let there be light: and there was light!" and whose arm is omnipotent; how unspeakably contemptible must be the efforts of wicked men to prevent the progress of that sal-



vation, which, in spite of their utmost fury and malignity, is to renovate the world.

*Winter is a season which is evidently necessary.* It is not unreasonable to suppose, that it is as useful as the spring. It purifies the air, and destroys those unwholesome and infectious gales which would fill our country with disease and death. It braces the human frame, and nerves the limbs with new vigour. It destroys innumerable multitudes of noxious insects, which, otherwise, like the locusts of Egypt, would "devour every green thing." It is the rest of nature, preparing for new exertion. The snows cover the corn, and shield it from the inclemency of the frosts. When this beneficial end is accomplished, "touched by the sun, or thawed by a softening gale, the furry vesture melts into genial moisture, sinks deep into the soil, and satiates its pores with the dissolving nitre, replenishing the globe with those principles of vegetable life, which will open into the bloom of spring, and ripen into the fruits of autumn." And are not the wintry storms of life necessary? Has it not been good for us to be afflicted? Assuredly it has. Often among the flock committed to my care, have I heard, from different characters, the following sentiments: "I never properly valued, or was thankful for my health, till I knew the loss of it. I was at rest among the creatures, till 'the delight of my eyes was taken away at a stroke,'—then it was

'That I gave my mortal interest up,  
And made my God my all.'

I lived without God, and without hope in the world; but from the grave of my revered parent I came exclaiming, 'From this time I will cry unto thee, my Fa-

ther! the guide of my youth! Had I not lost a large portion of my earthly substance, I should have lost my soul. I was a prayerless, graceless, proud, unfeeling, and guilty wanderer from God; but afflictions have been the means of showing me my misery, of bringing me to my Father's house, where I live beneath his smiles, and where there 'is bread enough, and to spare.' Doubtless adversity is as necessary as prosperity."

*Winter is a season, the unpleasantness and inclemency of which, to large classes of the community, is greatly alleviated by many mercies.* We have reason to bless God, that it is not a perpetual succession of storms; we have many fine, as well as tempestuous days, in Winter. It is in this interesting season, that the family is frequently all together, and the parents survey their children, and children's children, with elevated joy and gratitude. Some ingenious and instructive volume, made vocal by one, edifies the whole company. Sprightly and entertaining conversation ensues; nor do we, in such truly rational society, deem the God who made us

— — — "An intruder on our joys,  
Start at his awful name, or think his praise  
A jarring note.  
Cards were superfluous here, with all the tricks  
That idleness has ever yet contriv'd  
To fill the void of an unfurnish'd brain,  
To palliate dulness, and give time a shove."

That intimate, amusing, instructive, and protracted intercourse with agreeable friends, comfortable habitations, abundant fuel, suitable raiment, and many of the luxuries of life, are among the winter mercies of large classes of the community.

*Winter is a season when considerable numbers of our fellow-creatures are in peculiar distress.* God, in his providential and gra-

cious dispensations, acts as a sovereign. It ought to be the joy of the universe, that infinite righteousness, holiness, benignity, and love, reign for ever uncontrolled. He undeniably distributes health and sickness, riches and poverty, life and death, according to the good pleasure of his will. In harmony with his righteous arrangements, Winter, to many of our fellow-creatures, is a time of considerable suffering. What benevolent mind, in such a season, can help thinking *of the poor prisoner*, shut out from intercourse with his friends, deprived even of many of the commonest mercies; on whom perpetually the doors close, "on whose hinges grate harsh thunder;"—of those "*who go down to the sea in ships*, who do business in great waters; who mount up to the heavens, who go down again to the depths, whose soul is melted because of trouble;"—*of the multitudes of poor*,—

— "Sore pierc'd by wintry winds,  
How many sink into the sordid hut  
Of cheerless poverty;"—

*of the afflicted*, who find the hours of Winter peculiarly tedious and painful;—*of the aged*, whose heads, silvered over by the revolution of many such seasons, tell every visitant, that the days are come, in which, comparatively speaking, "they have no pleasure." Many, doubtless, perish by the snows and frosts of this inclement period of the year. A few winters since, an excellent friend of mine was lost at an early hour of the evening, within a little distance of his own habitation. The affecting picture of the poet was then indeed awfully realized,—

"In vain for him th' officious wife prepares  
The fire fair blazing, and the vestments warm;  
In vain his little children, peeping out  
Into the mingling storm, demand their sire,  
With tears of artless innocence. Alas!  
Nor wife, nor children, more shall he behold,  
Nor friends, nor sacred home."

O shall not our gratitude be awakened for the Divine mercies, and our sympathy be excited to visit and relieve our distressed brethren. "He who hath this world's good, and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him?"

*Winter is a season for which we make considerable preparation.* It is for this part of the year especially, that we lay up our corn, and gather in our various stores. Thus we should be carefully provident of the winter of life. The sacred writers admonish us to attend, in our earliest years, to the things that make for our eternal peace; that old age, if we should be spared to see it, may be a scene of tranquil and holy enjoyment. And is it reasonable to make provision for Winter, and for the decline of life? Must it not then be folly, for which we have no name, not to make preparation for eternity? especially since this endless period of duration must be suffered, or enjoyed, by every individual of the human race; and the character, whether it be good or bad, formed in time, will be unalterable? Are we then changed by Divine grace? Are our sins pardoned, through the atoning blood of the Lord Jesus? Have we by faith embraced his spotless righteousness? Is the Redeemer precious to our souls? Do we hold perpetual intercourse with the Father, and with his Son Jesus Christ? Are we Christians in name only, or in reality?

*Winter is a season which is very transient.* A few more weeks, and spring, in all its native loveliness, will again scatter its beauties around our path. Soon we shall again congratulate each other in



The exquisite language of sacred writ,—

“Rise up, my love, my fair one, and come away;  
For lo! the winter is past, the rain is over, is  
gone;  
The flowers are seen on the earth,  
The season of the song is come,  
And the voice of the turtle is heard in our  
land:  
The fig-tree puts forth its green figs,  
And the vine's tender grapes yield a fragrance:  
Arise, my fair one, my companion, and come  
away.”

There is a world where there is no Winter. Everlasting spring, and unwithering flowers, distinguish that happy country. There is no sorrow, no poverty, no death, no changes. This incomparable region is the rich possession, the inalienable inheritance, the eternal portion, of every humble follower of the Lord Jesus. O then,

— — — — “Ye good distrest!  
Ye noble few! who here unbending stand  
Beneath life's pressure, yet bear up awhile;  
The storms of wintry time will quickly pass,  
And one unbounded spring encircle all.”

Coseley.

B. H. D.

## LETTER

### FROM CALVIN TO LUTHER.

*To the Editors of the Baptist Magazine.*

IF it be not inimical to the purposes of your extensive and useful miscellany, I should be glad to see the following letter of Calvin inserted. It appeared several years past in the Gentleman's Magazine, and, probably, is now almost forgotten, if not unknown to many of your readers. It is a convincing proof of the esteem and respect which Calvin entertained for Luther, and also shews that this eminent man of God possessed much of the spirit of the primitive Christians. The original is now to be seen in the Library of Geneva, of which this is a literal translation. The date is February 12, 1545. The messenger, who was the bearer of it, did not reach Isle-

ben till within a few days after the death of Luther.

Southampton.

L.

(COPY.)

“To the most excellent Pastor in Christ's Church, Doctor Martin Luther, my most honoured Father, health!

“HAVING observed that almost all our French, who have left the darkness of Popery for the true faith, have yet made no alterations in their confessions, and thereby continue to pollute themselves with the sacrilegious idolatries of Popery, as if they never had any taste or knowledge of the true doctrine, I could not refrain from blaming such sloth and negligence, in the sharp manner which I thought it so justly deserved: for what can I attribute to that faith, which lying buried in the mind, produces no confession? or to that religion, which lies buried under the appearance of idolatry? But I do not propose to discuss this point now, having already treated that matter at large in two books, where you will more clearly see my opinion, if the reading of those books would not give you too much trouble. The reading of them has already had a good effect upon some here, who before were entirely regardless of this matter, and set them upon considering what was to be done. But, because it is a matter of great difficulty, regardless of our own interest, to expose our lives to danger, or to bear the imputation of having given offence to our brethren, or to quit our fortunes, and undergo a voluntary banishment from our native country and friends; moved by

\* It is affecting to find, that nearly 30 years after the commencement of the Reformation in Saxony, that the Reformed in France still used the Popish Liturgies!

these difficulties, many are hindered from entertaining any positive resolution, and for this backwardness, they offer some, and those specious reasons; though it is very apparent, that they lay themselves out to find specious pretences for this purpose: but as they acknowledge that they have many doubts, they wish to have your opinion upon this point; and as they deservedly entertain the greatest reverence for you, your opinion will have very great weight with them. They have, therefore, entreated the favour of me to send a particular messenger to you, who may bring to us your answer on this point; and I, knowing how highly it concerns them to be assisted by your opinion, in order to remove those doubts under which they at present labour, and because I should have done this upon my own particular account, had they not desired it, I could by no means refuse to comply with their request.

“Now, therefore, my most honoured father, I beseech you, by Jesus Christ, that you will not refuse to take this trouble upon you, as well for theirs as my sake; and first, that you read over the letter which goes to you in their name; and then, that you will read over my books; or, if that will take up too much time, then you will employ some other person to read them, who may lie the substance of them before you, and when that is done, that you will be so good to send us your opinion by the bearer. I own that it grieves me, in the many and great affairs in which I know you are engaged, to give you this trouble; but from your acknowledged goodness and humanity, when you consider the necessity I am under, I flatter myself with the hopes of your pardon. I

wish I could fly to you, that I might have the happiness of an hour or two of your conversation; for I could wish not only to converse with you upon this, but upon some other subjects, which would, I am persuaded, redound greatly to my benefit; but what I am not allowed to enjoy in this world, I hope will soon happen in heaven. *Farewell*, most excellent man, most eminent servant of our blessed Lord, and my most honoured father! May God continue to direct you to the end by his blessed Spirit, for the common benefit of his church!

“Your own JOHN CALVIN.”

### *Value of the Art of Printing.*

FROM the History of the Reformation in the Low Countries, by Gerrard Brandt, we copy the following, (page 68, Abridg.) to show the obligations we are under to Divine Providence for the invaluable art of Printing:—“About the year 1400, or somewhat later, *Laurence Johnson Koster* found out the art of composing letters, or *Printing*, which soon filled the world with numbers of books and sciences, and, at the same time, turned greatly to the prejudice of the Papacy, by publishing and dispersing such books as were writ against it. And whereas before, people used none but manuscripts, or written books, and for one copy of the Bible, tolerably written upon vellum, were wont to pay 4 or 500 crowns, it might now be bought for 60; and soon after, as the art grew more common, for 4 or 5 crowns. Thus the vulgar, who could not reach the price of *manuscript* Bibles, found it easy to read the Holy Scriptures in *print*.”

Since the establishment of the British and Foreign Bible Society, the price of the Scriptures has been reduced to three shillings!



## Juvenile Department.

### HISTORICAL ESSAYS.

#### No. VII.

#### *On the Corruption of Christianity in Britain, during the reign of Stephen.*

IT is not surprising, that the death of so able a prince as Henry, in times of such mental degradation, should have proved eventful; especially as his daughter, the Empress Matilda, was heiress to the crown. Henry had taken great care to insure her the throne; for the recollection of his own usurpation could scarcely fail to remind him, that hereditary right was an insufficient security. He had, therefore, endeavoured to secure her success by the admonitions of conscience, administering oaths of fealty to his vassals, both in Normandy and England. But what avail the most solemn oaths, which it is believed the sacerdotal power can absolve? and what is there to fear from a power, which reward can mould to its will?

Among the most professedly devoted to the interests of Matilda, before the death of Henry, was his nephew Stephen, who actually contended with the Earl of Gloucester who should be first in swearing allegiance to her; yet, no sooner was the King's departure known, than he hastened to England, and boldly assumed the regal power, A. D. 1135. Attention to the clergy, who were now so formidable a body, was his first concern; indeed, he could not succeed without their concurrence, for very much depended, in this age of superstition, on the ceremony of coronation, which it belonged to them to perform. Stephen's brother, being Bishop of Winchester, greatly assisted the enterprise, and obtaining the good-will of the Bishop of Salisbury, these prelates waited on the primate, to require his performance of the ceremony. The Arch-

bishop, however, who, in common with others, had sworn fealty to Matilda, was inflexible, till the base expedient of procuring the Steward of the Household to swear, that Henry, on his death-bed, had altered his intentions in favour of Stephen, was resorted to. The Archbishop, on this slight pretence, crowned Stephen king; who, by seizing the great treasure Henry had amassed at Winchester, managed the ecclesiastics during its continuance.

The gross and awful corruption of the system that now passed under the sacred name of Christianity, was additionally exposed by the conduct of its head, who very readily published a bull, ratifying Stephen's title. The clergy in England, acting with policy, took care in their oaths of allegiance to annex a condition, that they were bound as long as the king protected their liberties, and supported the church: nor was Stephen in a situation to object to terms so artful.

In this age of arbitrary power, the nobles, or barons as they were called, were petty sovereigns on their several estates, and often furiously waged war with each other, in which they employed the poor around them at command. Hence they erected castles for the aggrandizement of their power, or the defence of their property. The clergy, contrary to every sacred injunction and scriptural example, instead of reproving the arrogance, vanity, and tyranny of the barons, seeing how much their procedure augmented their importance, followed their conduct. Instead of inculcating the peaceful lessons of Christ, they employed military power against their enemies; and the Bishop of Salisbury, taking a bolder step in the career of power, had erected two strong castles at Sherborne and Devizes, and commenced a third at Malmesbury; and the Bishop of Lincoln, his nephew, built one at

Newark. Stephen observed these encroachments with alarm, and resolved to check their progress. He availed himself of a quarrel between the dependants of the former prelate, and those of the Earl of Brittany, as a pretence for preventing the further erection of fortifications by the clergy, as well as for possessing himself of those already erected. He accordingly imprisoned these bishops, and seized their fortresses.

But such was the interested attachment of the clerical fraternity—such their unity of design and similarity of spirit, that to make one or two the object of attack was to alarm and enrage the whole. This bold, but impolitic, measure of Stephen, roused the indignation of his brother, the Bishop of Winchester, who holding the legantine commission, was more influenced by pride and thirst for dominion, than piety or fraternal affection. Resenting the indignity and pretended impiety of the King, he called a synod at Westminster, on the 30th of August, A. D. 1139, and contended, that the punishment inflicted on the two bishops, was such as none but a spiritual court could inflict. The synod, anxious to improve the present, dared to cite the King before them to account for his conduct; who, unlike a monarch, degraded himself by sending a deputy to accuse the two prelates of treason and sedition, and defend his recent measures. The synod refusing to attend to the case till the castles were restored, and the Bishop of Salisbury avowing his intention of appealing to the Pope, the King terminated the affair, by showing an inclination of ending the dispute in a more prompt and decided manner.

Soon after, the Empress Matilda, doubtless hearing of Stephen's perplexities, as well as encouraged by many, and secretly even by the legate himself, arrived in England, and after many useless negotiations for peace, the adherents of the Empress, and Stephen, with his troops, met in the vicinity of Lincoln castle; and, on the 2d of February, 1140, engaged each other, when the royalists were beaten, and the King made a captive. Matilda was too well

acquainted with the nature of Popery and its priests, to suppose her success was great till their favour was secured; and the more so, as she had reason to suppose the legate had rather intended to humble than ruin his brother. On the 2d of March she held a conference with him, in a plain near Winchester, and on her promising that he should conduct the administration, and fill all vacant bishoprics and abbies, the allowance of which terms was guaranteed on her part by several nobles, he cautiously consented to acknowledge her right, as long as she should observe these conditions. They then proceeded in procession to Winchester, where, in the presence of many witnesses, he cursed her enemies, and blessed her friends.

The Empress, anxious at any rate to possess the crown, consented to receive it from the clergy; for which crafty purpose, the legate called a synod, at which he delivered a most hypocritical address, pretending still affection for his captive brother, but more for his heavenly Father, who had resigned the King to the hands of his enemies. He boldly declared, that it chiefly belonged to the clergy to elect kings, and that he had convened them for that purpose, and that having sought the direction of God, he now proposed Matilda, the only descendant of Henry, as their queen; to which the assembly consented, except the deputies from London, the only lay-men present, who objected: but the legate evaded their scruples. Yet, not long after, we find this very man instigating the Londoners to revolt, and besieging Matilda at Winchester; and, so precarious was her situation, that she thought it safe to retreat.

How transitory is human greatness! Eugenius III, on succeeding to the Papacy, deprived the Bishop of Winchester of the legantine commission, and gave it to his rival, the Archbishop of Canterbury: and thus humbled his increasing arrogance, and arrested his treachery. The new Pope calling a council, and intent, like his emissaries, upon the augmentation of the ecclesiastical influence, refused to the



English church the accustomed right of choosing its own representatives. Stephen, who had for some time obtained his liberty, and resumed his imperfect government, tho' depressed, had not lost all spirit, disallowed the attendance of the deputies of the pontiff's appointment; which roused his anger, and induced him to place the King's party under an interdict, from the terrors and alarms of which, the King could only extricate himself by humiliating submission.

The youth who wisely reads his Bible, scarcely needs to be reminded, that Christianity teaches and enforces the very reverse of all this. It uniformly recommends the exercise and practice of that genuine charity, which "suffereth long and is kind; which doth not behave itself unseemly, which *seeketh not her own*, but beareth all things."

H. S. A.

## REFORMATION ANECDOTES.

### *Sovereign Princes excommunicated.*

"Pope Zachary I. deposed Childerick, King of France.

Pope Gregory VII. deposed Henry IV. Emperor.

Pope Urban II. deposed Philip, King of France.

Pope Adrian IV. deposed William, King of Sicily.

Pope Innocent III. deposed Philip, Emperor.

Pope Gregory deposed Frederick II.

Pope Innocent IV. deposed King John of England.

Pope Urban IV. deposed Mamphred, King of Sicily.

Pope Nicholas III. deposed Charles, King of Sicily.

Pope Martin IV. deposed Peter of Arragon.

Pope Boniface VIII. deprived Philip the Fair, upon which occasion, to justify what he had done, he published in his bull, which is

now part of the Canon Law, the following decree:—"We declare and pronounce it, as necessary to salvation, that all mankind be subject to the Roman Pontiff."

Pope Clement V. deposed Henry V. Emperor.

Pope John XXII. deprived the Emperor Lodovick.

Pope Gregory IX. deposed the Emperor Wenceslaus.

Pope Paul III. deprived Henry VIII. of England."

*Vide Dr. Chandler's sermon.* Nov. 5, 1714, page 20.

### *Popish Imposture in England.*

In Burnet's History of the Reformation it is said, that in the year 1536, in the reign of Henry VIII, "They discovered many impostures about relics, and wonderful images, to which pilgrimages had been wont to be made. At Reading they had an angel's wing, which brought over the spear's point that pierced our Saviour's side: as many pieces of the cross were found, as joined together, would have made a big cross. The Rood of Grace at Boxley, in Kent, had been much esteemed, and drawn many pilgrims to it: it was observed to bow, and rouse its eyes; and look at times well pleased, or angry; which the credulous multitude imputed to a Divine Power; but all this was discovered to be a cheat, and it was brought up to St. Paul's Cross; and all the springs were openly shewed, that governed its several motions. At Hales, in Gloucestershire, the blood of Christ was shewed in a vial; and it was believed that none could see it who were in mortal sin: and so after good presents were made, the deluded pilgrims went away well satisfied if they had seen it. This was the blood of a duck renewed every week, put in a vial very thick of one side, as thin on the other; and either side turned towards the pilgrim, as the priests were satisfied with their oblations: several other such like impostures were discovered, which contributed much to the undeceiving the people."

*Abridg. p. 200.*

*Pilgrimages to Canterbury.*

"The richest shrine in England was Thomas Becket's at Canterbury, whose story is well known. After he had long imbroiled England, and shewed that he had a spirit so turned to faction, that he could not be at quiet; some of Henry the Second's officious servants killed him in the church of Canterbury: he was presently canonized, and held in greater esteem than any other saint whatsoever; so much more was a martyr for the Papacy valued, than any that suffered for the Christian religion: and his altar drew far greater oblations, than those that were dedicated to Christ, or the blessed Virgin; as appears by the accounts of two of their years. In one, 3*l.* 2*s.* 6*d.*; and in another, not a penny was offered at Christ's altar. There was in the one, 63*l.* 5*s.* 3*d.*; and in the other, 4*l.* 1*s.* 8*d.* offered at the blessed Virgin's altar. But in these very years there was, 832*l.* 12*s.* 3*d.* and 964*l.* 6*s.* 3*d.* offered at St. Thomas's altar. The shrine grew to be of inestimable value. Lewis the Seventh of France came over in pilgrimage to visit it, and offered a stone, valued to be the richest in Europe. He had not only one holy-day, the 29th of December, called his Martyrdom; but also the day of his Translation, the 7th of July, was also a holy-day; and every 50th year there was a Jubily, and an Indulgence granted to all that came and visited his tomb: and sometimes there were believed to be 100,000 pilgrims there on that occasion. It is hard to tell, whether the hatred to his seditious practices, or the love of his shrine, set on King Henry [VIII.] more to unsaint him. His shrine was broken, and the gold of it was so heavy, that it filled two chests, which took eight men a piece to carry them out of the church; and his skull, which had been so much worshipped, was proved to be an imposture; for the true skull was with the rest of his bones in his coffin; his bones were either burnt, as it was given out at Rome; or so mixed with other bones, as our writers say, that it had been a mi-

racle indeed to have distinguished them afterwards."

*Burnet's Abridg.* p. 201.

*Revenues of the Church of Rome in the 16th Century.*

"The Church had found means to ingross the greatest part of the treasure of the western world into their own hands; and had not a stop been put to their encroachments, in a little while more, they would have enslaved and impoverished all mankind that owned their usurpation.

"Nor need we wonder at this, considering how many hands were employed: the grand fisherman at Rome, had a multitude in every country to angle partly for him, and partly for themselves. Alsted reckons above 100 years ago, that there were then at least 225,044 monasteries in Christendom; and if you allow 40 persons to an house, the number will be more than nine millions. Now all these, and the rest of the ecclesiasticks, which like locusts had overspread the face of the earth, lived upon the plunder of the people: and besides, they had a thousand little tricks and devices to get money; they could sell a dead man's bones at a vast sum; Austin's particularly (that were translated from Hippo to Sardinia,) were purchased at 100 talents of silver, and a talent of gold: and having almost an infinite variety of ware, which they put off at no small rate, taking advantage of the superstition and credulity of their silly chapmen, it strangely enriched them: their own poet Mantuan acknowledges, that all things were set to sale at Rome: not only temples, priests, and altars, but heaven and God.

"In the time of our Henry III. it was reckoned, that the pope's revenue out of England exceeded the king's; and some who have endeavoured to make the estimate, tell us, that there went 60,000 marks yearly out of this land to Rome. Some have computed, that the tenths and first-fruits only in England paid to the clergy, amounted to more than 20,000*l.* per annum."

*Bennet's Memorial of the Reformation,* p. 31.



## Obituary.

### JANE LAYCOCK.

JANE LAYCOCK was born at Upper-Shaw-Booth, near Luddenden, in the parish of Halifax, June 30, (O. S.) 1737. Her parents, William and Sarah Davison, were regular attendants on the ministry of the Rev. Mr. Smith, of Mixenden-chapel. Jane considered her parents as possessed of true piety. When her father lay on his death-bed, Mr. Smith observed to him, "I have not a more upright Christian comes into my chapel." To this Mr. Davison replied, "I fear you have not a greater hypocrite." These fears were, by all who knew him, considered as groundless: but the best of men have their fears. Jane was, at an early age, instructed by her parents to maintain an inviolable regard to truth. This preserved her from many of the extravagancies of youth. In her youth, our friend was warmly impressed with the worth of her soul, under the ministry of that indefatigable labourer in the Lord's vineyard, the Rev. G. Whitfield; she also attended regularly on the ministry of the Rev. W. Grimshaw, of Haworth. These apostolic men, Jane heard at every opportunity: she was diligent, serious, and exemplary in all her conduct. In 1769, she lived with Mr. Thomas Hill, of Wilsdon-Hill: at this period it pleased God to visit her with an alarming affliction. Her hopes, which it appears rested upon her own good works, now all forsook her, and fled. She thought death was at hand, and had no doubt but her soul would be lost for ever. All was dark as darkness itself; but it pleased her heavenly Father to lead her to the Lamb of God. Her own vileness was clearly discovered, and a sight of the Saviour from sin was unspeakably precious. She now became concerned at the apprehensions of recovery, lest she should again return to folly. Mrs. Hill relieved her anxious mind by obser-

ving, "O Jane! if you should live 30 or 40 years more, God can keep you from sin, and take you to heaven as well then as now: do not dispute him, he is faithful." She was soon after led to rejoice in the hope, that he who had begun a good work, would also perfect it.

In 1772, Jane was married to Jonas Laycock; and continued his wife for sixteen years. During this period of her life, this good woman resided at Heaton, near Bradford, and with her husband constantly attended on the public ministrations of the Rev. W. Crabtree. The labours of this holy man of God were rendered of lasting profit to her mind. These years of her life were spent in great conjugal happiness; but in the year 1788, a painful providence bereaved her of her husband, and she was left a widow. After having spent thirteen years in her widowhood state, she was again married in 1801, to a person of the same name as her former husband, Jonas Laycock. Perhaps the piety of our late friend never appeared more evidently in exercise than now. For many years her latter husband was entirely deprived of his sight, and was not a little fretful in his situation; but by attentions the most assiduous, Jane strove to smooth his asperities, to cheer his solitude, and to alleviate his burdens. Humble, obliging, courteous, and gentle, she watched over her partner with the tenderest care; spent the little she had collected whilst a widow, on his support, and cheerfully laboured to prevent his necessities. Prior to this period, Jane and her husband had become residents at Shipley, near Bradford. At the Baptist chapel in this village she constantly attended; and in a few years after her second marriage, was again left a widow. But though a widow, and in great poverty, her mildness of temper, and godly simplicity, procured so many friends, that her wants were sup-

plied abundantly, and all the comforts of life freely imparted. The writer of this paper could mention, were he not expressly forbidden, by the modest benevolence which covets concealment, instances of attention and profuse kindness to this poor woman, of a pleasing kind. In the year 1816, our aged friend first expressed her strong desire to become a member of the Baptist church at Shipley. At the proposal, the pastor of that church hesitated: Jane was in her 80th year, so feeble as to be almost incapable of standing alone, and on the brink of the grave. The good woman saw his hesitation, and rebuked his timidity by the following remarkable words, "Are you afraid that I should die in the water? If I should do so, I shall be as near heaven there as on my bed; and, surely, it cannot be unhappy to die in the way of duty! I must be baptized: unless you will not baptize me; it is my duty to follow my Lord!" Accordingly she was baptized, August 9, 1816. To her this was a day of triumph; though weighed down with infirmities, she rejoiced in the God of her salvation. Her mind, however, was not always serene; she had fears, and sometimes mourned in darkness: yet for more than a year she maintained this conflict in hope; but in September, 1817, she was finally released from all her fears, and was never after harassed by them. She then remarked, "I believe God has given me true faith; and that he will never leave me, nor forsake me. I am also persuaded, he will never suffer my mind to be beclouded again, but will keep me to the end. He has done much for me, both for soul and body; I am truly thankful! Oh what friends have I had: how am I blessed! I have done nothing in word, or in deed, that can recommend me to God. I am a poor sinner, but I trust in the Lord Jesus; he alone is my hope, my only Saviour, and my portion. Thus lived, and thus died, Jane Laycock, November 4, 1817. Genuine piety made her happy in affliction, honourable in poverty, and triumphant in death. Her pastor preached her funeral sermon on

Lord's-day afternoon, November 16, to an auditory truly impressed that an exemplary Christian was removed from us to her Father's kingdom.

*Shipley.*

J. M.

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### SARAH TITLEY.

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SARAH TITLEY, of Bradford, Yorkshire, died on the 23d of July, having entered the twelfth year of her age. She was a child of great simplicity and thoughtfulness, combined with what was amiable and engaging; and when about eight years of age, she discovered evident traces of a mind deeply impressed with a sense of the reality and importance of divine things. She read such pious books as were suited to her years, such as Bunyan's *Pilgrim's Progress*, Janeway's *Token for Children*, and Rowland Hill's *Village Dialogues* with great attention, but manifested a still greater delight in her Bible than in any of them, often repeating that line of a hymn she had been taught—

"Precious Bible! what a treasure!"

She often expressed to her mother her fears that her soul would be gathered with sinners, and wished to know whether Jesus Christ would save her; and on being told that he came into the world to save sinners, and would save all that saw their need, and who applied to him for salvation, the information gave her great satisfaction. She discovered a strong and increasing attachment to godly people, and was particularly fond of an aged member of the church to which her parents belong.

From this period to the commencement of her illness she continued to give proofs of the same pious temper, while she discovered no traces whatever of affectation or singularity in her general deportment, except what lay in a serious guard against whatever was evil. She was an attentive hearer of the word, and when any thing was advanced by the preacher particularly suited to her age and circumstances, it seldom failed to make a manifest



and deep impression upon her mind. This was especially the case under a sermon delivered by Dr. Steadman a few weeks before her illness, from John, xxi. 15, "Feed my lambs." On her return from the house of God she expressed it as her great concern and her humble hope to be found among the lambs of Christ's flock, and with them to share in his constant and kind attention.

When her illness commenced and became threatening, she expressed no wish to get better. Being asked how she felt in her mind, after much deliberation she replied with tears—"I fear I am not right; but I beg of the Lord to give me a new heart." And that text of scripture gave her great encouragement—"Come unto me all ye that labour and are heavy laden, and I will give you rest." On hearing it repeated she once added, "'And him that cometh unto me, I will in no wise cast out.' I long to go to Jesus, and to be with him." Those words, also, were frequently repeated by her—"Suffer little children to come unto me, and forbid them not."

She was visited during the whole of her illness by the pious aged member of the church above-mentioned, whom she constantly requested to pray with her; and, upon her departure, would repeat the request, saying, to use her own language, "Matty, pray for me."

As her illness increased, it became still more manifest that her whole desire was to go to Jesus; but she often expressed a desire to be more fully assured that Jesus loved her. On that text being repeated—"I love them that love me," she exclaimed—"I believe that Jesus Christ loves poor Sarah. I long to go to Jesus. If I had a thousand tongues, they should all be employed in praising him." At another time she repeated with much energy those lines—

"Jesus, my God, I know his name;  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hopes be lost."

adding, with much animation, "No,

he never, never will! Jesus loves poor Sarah. I long to be with him—to be found one of his lambs" (alluding to the sermon above-mentioned). She continued to discover a strong attachment to the house of God, often repeating the words of David, "I would rather be a door-keeper in the house of God, than dwell in the tents of wickedness," adding frequently, "or in a king's palace." Her mind was much occupied with the thoughts of heaven and the hope of going thither, as was evident from many expressions that dropped from her. After drinking a little water she said, "I shall soon drink of that water that springeth up unto everlasting life." Being asked if her eyes were dim, she smiled, and said in reply—"I shall soon

—"See the Canaan that I love  
With unobscured eyes."

She often spoke of the sufferings of her dear Jesus, as she delighted to call him, admiring the love he manifested, and expressing her surprise at the evil treatment he endured. She was patient under her pain, which at times was very severe. On her mother's telling her that she was pained to see her suffer so much, she replied, "You know, mother, that whom the Lord loveth he chasteneth;" and added, "Those are they that come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. I shall never be weary when I get to heaven;" repeating that verse of Dr. Watts—

"There on a green and flowery mount,  
My weary soul shall sit;  
And with transporting joys recount  
The labours of my feet."

Being told that the next Saturday would be her birth-day, she replied, "Yes, I know it. I hope to spend it with my dear Jesus; where there will be no head-aches, no sorrow, no sin." She often expressed herself in the words of the 23d Psalm—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." In the course of her illness,

she wished her eldest brother to come to her bed-side, and entreated him to read his Bible, and to pray to God that he might be one of his dear children, and to look, as she expressed it, what an afflicted state she was brought into. She uniformly discovered a very strong attachment to good people: and, as a striking proof of this, she, in the early part of her illness, made it her request, that if she should not recover, her money which she had in her possession should be given to Christ's poor, and would not be satisfied until she had obtained a promise in the affirmative. It is scarcely necessary to say, that her request was punctually complied with. A few days previous to her death she was seized with a delirium, which not only interrupted the exercise of reason, but nearly took away her speech. But even then, at intervals, made it evident to her mother, that notwithstanding the severity of her sufferings, her mind was tranquil and happy. Many other expressions were uttered by her during her illness, but the above are selected as a specimen, as they may be useful to such as shall peruse this account; and in addition to the many others equally satisfactory, they furnish evidence to her bereaved parents, that though torn from their embrace, and removed in early life, she is removed to a better world; and though they have followed her cold remains to the grave with weeping eyes and aching hearts, yet they have this consolation, that according to the tenor of those words uttered by our gracious Redeemer over the corpse of the daughter of Jairus, which words were improved on occasion of her death—"The damsel is not dead, but sleepeth."

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#### MR. DUNTON.

MR. JOSEPH DUNTON was born at Bedford, November 1, 1755, of pious parents, and descended from pious ancestors: his venerable father was about sixty years a member of the church at Southill in this county. Mr. Dunton, as might be

expected, received a religious education, and was always moral and sober; and though subject to the common follies of youth, was kept from any gross acts of immorality. When a divine change was wrought in him, it was more imperceptible than in cases attended with great distress and horror which some experience. This occasioned at times some painful doubts respecting the reality of his religion. He was baptized January 12, 1781. It is so long time since, that I cannot remember the particulars of the experience he delivered before the church, but he was not subject to great distress or depression of mind on a religious account, nor favoured with those assurances and elevations of mind which some of the children of God express; but was in general in an even steady state of mind, relying on the free sovereign grace of God, through the person, blood, and righteousness of Christ.

As to his religious sentiments, they were what is commonly called Calvinistic; and as a speculative man, he was in some things rather particular, but was a strenuous advocate for free inquiry, and exercised great candour and liberality towards those who differed from him, and was a firm friend to civil and religious liberty.

He was a rare instance of filling up the various relations of life as a son, husband, father, brother, and friend, being affectionate, tender, kind, and faithful. As a neighbour, he conducted himself in such a manner as to engage general respect and esteem from people of all descriptions; was always ready to exercise kindness to all; and to the poor in particular, who looked up to him as their friend to settle their differences, and to assist them in various ways, which he was always ready and exerted himself to do; and those high in life treated him with marked respect. As a man of business, the strictest honesty and integrity marked his character; which, together with his uniform good nature and pleasant temper, procured him that portion of esteem he so well deserved.



His capacity and information were certainly above the common standard. I am aware that much of the foregoing might be the fruits of the gifts of Nature, but in him they were, I trust, sanctified by the grace of God.

He passed through a long and painful affliction of the dropsy: during which he used to say, "I feel myself a poor, guilty, miserable sinner, and depend wholly on Christ for salvation;" with those expressions "God be merciful to me a sinner"—"Save, Lord, or I perish." Thus he lived, and thus he died: and during his long and heavy affliction he was remarkably calm and composed, not a murmur escaped his lips, but was cheerfully resigned to the sovereign will of God to the last. To which I may add, "Mark the upright, for the end of that man is peace." It is remarkable, that he often expressed his dread of dying, and his heavenly Father was pleased to prevent all his fears, for he died while asleep, without a groan or struggle, late in

the night of Lord's-day, Oct. 12, 1817, aged sixty-two.

Thus my valued and much respected friend lived beloved, and died lamented, as was manifest by the abundant sorrow that was expressed at his funeral, by those who testified that he was the most useful individual they had ever known in that neighbourhood.

Bedford.

M. M.

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Mrs. M. A. COULTART.

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THIS holy, humble, and devoted follower of the Redeemer, the wife of the Rev. James Coultart, Baptist missionary in the West Indies, finished her mortal course on the 8th of October, 1817, in the island of Jamaica, whither she had accompanied her husband but a few months before for the express purpose of making known among the heathen the "unsearchable riches of Christ."—Some further particulars may be expected in our next.

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## Review.

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*Correspondence between a Mother and her Daughter at School.* By Mrs. Taylor, Author of "*Maternal Solitude*," &c.; and Jane Taylor, Author of "*Display*," &c. Second Edition. Taylor and Hessey, Fleet-street. Price 5s.

THERE is a subordinate sense, though by no means an unimportant one, in which it may be said to the young people of this highly-favoured isle, Blessed are your eyes, for they see, and your ears, for they hear, what has not been seen or heard in any other country, nor witnessed at any former time, even in this happy land. We refer to the unprecedented exertions which are made, and the innumerable, and still-increasing, facilities which are adopted, for

advancing the useful information, the religious improvement, and the intellectual gratification of the rising race. This is the day of their merciful visitation; the harvest of their opportunities. If, then, in circumstances so favourable for the acquisition of knowledge, they remain ignorant of almost every thing which is worth knowing, there will be nothing to alleviate their comfortable situation in old age, when they will find themselves destitute of those sources of rational enjoyment, and mental satisfaction, which, by diligently attending to those means of instruction which they possessed in early life, they might have secured. How pitiable! How deplorable to beg in winter!

And, in a situation so humiliating and wretched, how cutting will be the reflection, that this poverty is the result of not working in harvest. But, alas! how much more intolerable will be the condition of those, who, in another world, in a state of utter destitution, and remediless ruin, will have to say, in reference to their religious opportunities, and the means of salvation, "The harvest is past, the summer is ended, and we are not saved!"

These remarks are designed to impress our young friends with a just apprehension of the magnitude of their privileges, and their consequent proportionable responsibility; and by no means to insinuate, that Miss Taylor is only capable of writing for young people; though that were no small attainment, particularly when rendered agreeable and entertaining to the better informed part of juvenile readers. On the contrary, we conceive that those elderly persons who cannot obtain considerable advantage from her publications, must be either very wise, or immensely stupid; we will not pretend to determine which, but we entreat them to examine. Before they condemn a writer, in a manner which has become contemptibly common-place, as being 'pretty and flowery,' with a long et cetera, equally senseless and disgusting, because applied without discrimination to whatever they dislike, or do not understand; let them seriously inquire where the fault really lies; whether that want of interest and importance, of which they complain, ought to be attributed to the inefficiency of the agent, or the insensibility of the subject.

But though it is allowed, that Miss Taylor's writings are neither intended nor calculated *exclusively* for the young; it must be acknowledged, that, while she is deservedly rising in the estimation of the religious public at large, this is particularly the case with the juvenile branches of our families; and more particularly still with our daughters, including also our sisters, our wives, and our mothers. Were it necessary, both the general, and the more specific kind of popularity which

she enjoys, might easily be accounted for. The superiority of her talents, and the fascinations of her style, connected with evangelical sentiments, and a constant choice of interesting subjects, and the sweet combination of all these in her exertions to increase the improvement, and heighten the felicity of her readers, by perpetually directing their minds to the contemplation of the most important topics, the tendency of which is to correct their mistakes, to expand their faculties, and purify their affections;—these things are quite sufficient to account for, to secure, and to increase that share of merited esteem into which she has long been rising.

Miss Taylor is in possession of too great a portion of well-earned fame, and enjoys too large a share of the sanction and patronage of the religious public, to be much concerned about the opinion of reviewers. Her eminent qualifications for writing, and the peculiar beauty, and singular usefulness of the productions of her pen, are very extensively known, and, we believe, entirely undisputed. And it must be admitted, that the admirers and purchasers of the works of Mrs. and the Misses Taylor, do as much credit to their own discernment and taste, as they confer honour upon their fair and favourite authoresses. We cannot refrain observing by the way, that the popularity which they enjoy, brings to our recollection a remark made by a very accurate observer of men and things—the late Rev. Richard Cecil, minister of St. John's Chapel;—"Let us do the world justice. It has seldom found a considerate, accommodating, and gentle, but withal, earnest, heavenly, and enlightened teacher. When it has found such, truth has received a very general attention." Here the principle is illustrated and confirmed, though in a different, but not less appropriate, application.

But we must address ourselves more particularly to our present task, which is to give some account of the book before us; a task, however, which, though very agreeable, is by no means easy; for, how can a



reviewer multiply remarks? or what can he find to say, with the conviction in full force upon his mind, that, in reference to the work under consideration, in general, and almost without an exception, reproof would be unjust; correction, superfluous; advice, impertinent; and commendation unnecessary. What all admire, needs neither improvement nor eulogium.

Perhaps it might be sufficient to say, that the present volume is not inferior to any of its predecessors. Indeed, we know not whether this would not be rather too much; for we almost suspect it is not quite equal to Miss Taylor's previous publication—"Display: a Tale." On this beautiful piece, we do not recollect having given our opinion as reviewers; but it is a favourite book in our juvenile libraries, and we have repeatedly read it to our young people and our wives with great delight. We are inclined, upon the whole, to consider this as the master-piece of the family. Perhaps the composition of the Correspondence is not quite so polished; but then, of course, it is softer and warmer: and if the thinking is not equally pointed, it is more natural, and not less useful. But, without minutely weighing the comparative merit of the present volume, we may observe, that it abounds with original, striking, and acute remarks on many very common topics.

Miss Taylor very justly observes, that "it is of great consequence that we learn to distinguish between the *trifling* and the *real* in every thing." She seems constantly alive to a remark made by a great genius, Robinson of Cambridge, which he stated with his own peculiar simplicity and point, when he said, "If we would ascertain what is *right*, we must distinguish what is from what *ought to be*." The great object always in hand, and ever upon her heart, is to show the immense value and indispensable importance of informing the mind, training it to habits of thinking, regulating the temper, and forming the character of young people to intellectual and moral excellence. She excels in

developing the springs of action, and frequently shows them to be bad, or at least defective, in many pursuits and engagements in which young people, and old people too, are very apt to congratulate themselves on the purity of their motives. We acknowledge, that she has often detected us, where we had not before suspected ourselves. In this respect her talents are peculiarly striking, and, for her years, we think, perfectly unparalleled; resulting, we presume, from the vigilance and severity of her *self-examination*, and the consequent and commensurate extent of her *self-knowledge*; for we seldom suspect another of that to which we have never felt inclined ourselves.

The composition of this volume is very correct, and equally chaste. She has most completely acquired the art of concealing the pains which have been bestowed upon it. Every page has been most severely chastised, though no marks of violence or displeasure appear to a common observer. We apprehend no person can form a just estimate of the labour which such writing incurs, except those who are determined to write as well, and who know from experience that it is not to be done at the first dash. We have perceived scarcely half a dozen obscure or awkwardly constructed sentences in the whole book. She seems to act most determinedly on Lord Chesterfield's principle, that "Whatever is worth doing, is worth doing *well*." No author, we imagine, should allow himself to say 'This paragraph, or this sentence, is not so good as it might have been; *but it will do*.' Even if he were able to say, and to say with justice, 'It is better now than most other people can do,' that were nothing to the purpose. Any mental apology of this kind would increase the very fault which it were intended to extenuate—*indolence*, and render the habit still more inveterate. Whatever is not as good as the author could make it, is not so good as it *ought to be*. He who writes for the press, and who expects the pecuniary remuneration and the patronage of the public, insults those

whose suffrage he solicits, while he degrades himself by presenting them with something which is not his best.

In perusing the book, our attention was arrested by two or three slight mistakes. In a work of less merit, and a more limited circulation, abounding, perhaps, with errors, of which these might have been the least, we should not have noticed them. The task would then have been too formidable. To correct the errors of some publications, would be like "washing Ethiops fair." The first mistake to which we allude occurs in p. 108, where Laura says, "I hope I am in some degree aware, how important it is to acquire habits of attention and command of the thoughts now, while habits either good or bad are so easily formed." That all habits are more easily formed while we are young than at an advanced period in life, is granted; but, that *good* habits are *ever* easily formed, is not quite so evident. Nothing, we apprehend, is so easy for a depraved creature as to be just precisely what he should *not* be. Another is found in p. 114, where Mrs. Taylor observes, that "the most effectual way of obtaining the approbation of our fellow-creatures, and the *only* way to insure that of our own conscience and of God, is to *be* what we wish others to think us;" and adds, we conceive, unadvisably, that "the reality is generally as attainable as its counterfeit." Now we were thinking, that Laura, with the assistance of her friend, Grace Dacre, might, in her next letter to Mrs. Taylor, have examined her a little upon their "new plan of thought-making." She might have said, 'But do you not think, mama, that a person may easily be a hypocrite? Now I was thinking, it could not be so easy to be a Christian; not unless it were as easy to obtain a clean heart and a right spirit, pure motives, and heavenly pursuits, as it is to reform, and, in some respects, to beautify the external conduct, while the inward man be defiled and paralyzed by that moral putrefaction and death which inherit in our nature.' The last appears in p. 132, where young people

are assured they "must not expect happier days than those" spent at school. It may be allowed, that happiness is then more unmixed and less interrupted: but, surely, the happiness of infantine years must be inferior in its nature to that which we enjoy when our mental faculties have reached their maturity, and which arises from the exercise of virtuous and benevolent feelings—intercourse with God here, and the sweet anticipation of dwelling with him hereafter. We are sorry to see any mistake in so excellent and admirable a book. It affects us to see Miss Taylor sanction any thing which should long since have been put down, and to perpetuate the currency of what ought to be called in, never to be re-issued. What a pity that so fair a hand should be unconsciously employed in the circulation of counterfeit coin, though but to the amount of three farthings! We have, however, some pleasure in hinting at these mistakes, as we consider them, because we believe Miss Taylor will receive our remarks in good part. We wish her never to forget the advice of her governess, "to be more emulous to excel *herself* than others." She cannot have a better pattern.

We have gone through this volume with great pleasure, and have been unusually affected by it. If any of our readers can peruse some parts of it without an indescribable thrill, perceiving the tear ready to start in their own eye, while they see it glisten in hers, we will not envy them. They must, in that case, however, possess more sense, or less sensibility, than even a reviewer. They may, indeed, congratulate themselves on its being attributable to the former, while we may be allowed to query, whether it ought not, in justice, to be imputed to the latter,

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To the Editors of the Baptist Magazine.  
*State of the Baptists in the Valley of  
Moutier.*

Few communications in the various periodical publications of the



day are, I believe, read with so much interest as those that come under the denomination of religious intelligence, and detail either the exertions employed for the diffusion of religious knowledge, or the situation of Christians in different parts of the world. Having lately read in a publication entitled "Letters descriptive of a Tour on the Continent in 1816," an account of the Anabaptists (as our author calls them, I dare say you will think improperly) in the Valley of Moutier, I take the liberty of sending you the following extract, the insertion of which will, I have no doubt, interest your readers. The author, Mr. John Sheppard, seems a lowly Christian traveller, and has presented to the public much interesting information, conveyed in a very pleasing manner; while the general reflections that occur are quite in the spirit and tone of genuine Christianity. It will be to you no disrecommenda-tion at least of his work to know, as we learn from the extract before us, that he holds the same opinion with yourselves on the subject of baptism, though this, I think, is the only occasion on which this appears.

## W.I.

"The grander scenes I have before described to you, did not render me at all insensible to the picturesque wildness of these; but I found, without expecting it, in their vicinity, another circumstance to interest me, from its being inhabited by a considerable number of Anabaptists,\* whose sentiments and practice I became desirous to ascertain. They were represented by others as very peculiar; but at the same time an uniform testimony was borne to the good morals, and to the peaceable and charitable habits of these sectaries. Near a village called Malleray, I found an elderly peasant, not of their communion, who told me he was acquainted with many of them, and offered to conduct me to a neighbouring mountain, where one of their pastors lived. This man was one of the most thinking and lettered rustics

I have met with: He was a member of the established, or Presbyterian religion; but as the object of our walk naturally led to the topic, he observed, (without my suggesting it, or intimating my sentiments,) that he thought uniformity of religious opinion was not to be expected, and could scarcely exist even among those of the same communion. This he illustrated by the remark, that no animal of the same race, or tree of the same species, or even a leaf of the same tree, was exactly like another. He censured Voltaire as an atheist, and Rousseau as a politician who condemned existing governments, without devising a better. He had never thought Buonaparte a great man, or his successes likely to be lasting; because, said he, *la Providence peut dormir quelquefois, mais tôt ou tard elle se reveille*. ["Though Providence may sometimes sleep, yet at last she will awake."] He applauded Frederick the Great of Prussia, and when I mentioned his infidelity, (of which the peasant did not seem fully apprised,) he observed, 'Yes, but he tolerated all religions.' It did not appear that this person had ever quitted his native valley; he was advanced in years, and observed how enviable was the lot of my servant, who enjoyed an opportunity of visiting various countries in his youth. We found on the mountain a brother of the preacher whom we sought, employed in mowing. He regarded me with a good deal of fear or suspicion; the interrogation of a stranger very naturally awakening in his simple mind the ideas of espionage and persecution. Neither could he, I believe, have given a clear account of their faith, even had I been able to understand his *patois* [dialect] without its passing through the medium of my guide. He did, indeed, with great simplicity, state to him, for my information, two or three practical points of difference, 'We do not drink, or swear, or play cards as you do;' which my interpreter reported as faithfully as he would a distinction on the five points. We found only the little daughters of the rustic preacher at his home, quite plainly, but neatly dressed, with very healthy countenances. That part of his farm which immediately surrounded the house, had some patches of flax and hemp, from which they spun their clothing. He was himself hay-making, at nearly an hour's walk above us, on the mountain side. I preferred proceeding to the dwelling of another, who, though not a preacher, was an elder amongst them, and was said to speak pretty good French: dismissing

\* It is rather excessive candour for a writer of our own denomination to employ this term of reproach without any explanation, or expression of disapprobation.

my guide, therefore, I trusted to my servant's knowledge of the provincial German spoken here, in order to discover his abode. He also was in the field; but a peasant girl, (not of their persuasion,) conducted us to it, and though the walk was rather long, positively refused any reward. I found the farmer dressed in a black straw hat, with the general air of a respectable countryman, but with his beard, (which began to be grey,) unshaven. I apprized him, as I had the former, that I agreed with them in believing the baptism of adults to be the genuine baptism of the New Testament; which information I thought needful, to prevent suspicion that I came as a spy, or to seek after what might appear ridiculous. He told me, that they usually baptized about the age of fifteen, and performed the rite by pouring water upon the head; \* that they used no compulsion with their children, who, if they preferred it, might join the communion of the Reformed. When I asked questions relating to their faith, I found this worthy mountaineer less able on these subjects to express his ideas in French. He had been used to converse in that language with strangers only, and about secular affairs; but the Swiss German, his native language, which even my servant did not understand enough to converse on those points, was the only one he had read or spoken on matters of religion. He appeared to entertain no distrust of me. The mower had asked, whether the Anabaptists in England were rich? but this farmer's notice seemed more attracted by my chin new reaped! than by any marks of comparative opulence about me. He desired to know, whether it was the custom to shave ourselves? I told him it was, as we thought it simply a question of convenience. Taking me to his house, accompanied by his little grandson, he produced a fine folio Bible, printed by Christofell Froschouer, Zurich, 1536; a New Testament, Frankfurt, 1737; and some books of hymns or psalms in Swiss German. He offered me milk, and seemed pleased with my visit. Nothing could be more patriarchal

than the habits, dress, and residence of these people, and I left them with a very pleasing impression; indeed, my sectarian sympathies were not yet enough indulged, and I walked on the following day to the residence of a preacher of this persuasion, near a place called La Ruchenette, on the road to Bienne. I was first conducted by mistake to the cottage of his father, who, with a venerable silver beard, was exercising his trade as a book-binder. He answered me rather doubtfully, remembering, probably, the evils of former years; but my purchasing a book for something more than its price, and incidentally speaking of a chaise that waited, seemed to inspire confidence in my harmless intentions, and he directed me to his son. This latter was a good-looking man of fifty, whose beard very much became him. He told me, however, that he did not account that, and some other external distinctions which they had adopted, from the motive of avoiding vanity and show, to be in themselves of any moment. I wish my good brethren on the mountains may never be shaken in the orthodoxy of their beards, which accord admirably with their primitive habits and rural life. But to come to points of more importance: this worthy man, named David Baumgartner, informed me that he had been a minister, or preacher, from the age of 24, but had not baptized or administered the Lord's supper till within four years; that the choice of ministers was made first by the vote of the people, fixing on two of their body, and then by the decision of lot between those two, accompanied by the prayer which we find in Acts, i. 24; that it was their practice generally to expound chapters, rather than preach from separate verses; and that their prayers were usually written forms delivered by memory. He said, that in domestic worship, also, which he practised morning and evening, and sometimes at noon, it was his custom to use a book. On my naming some advantages in prayer which is not precomposed, he observed, that he had himself often considered, and suggested to others, that those who felt incapable of thus addressing the Deity, would not be so if applying in distress or necessity to an earthly friend.—They partake of the Lord's supper only once a year. Their public worship takes place at different houses alternately, which may be occasioned by their very dispersed residence among the mountains. This person had sometimes attended the discourses of the reformed [Calvinist] pastors, and was

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\* "Menno, the father of the Dutch Baptists, (whose tenets these people appear to hold,) was dipped himself, and baptized others by dipping, but some of his followers introduced pouring, as they imagined through necessity, in prison; and the practice now generally prevails among them."—*Robinson's History of Baptism*, page 549.

not dissatisfied with them, except that they dwelt too exclusively on *la morale*.—*They are believers in the Trinity, and in the atonement of Christ.* But the part of their system which has rendered them obnoxious is, their agreement with the Quakers in *denying the lawfulness of oaths and of war.*

"Towards the close of our interview, Baumgartner asking my opinion respecting emigration to America; stating, that neither the Prince Bishop of Basle, (a Roman Catholic) under whose government they formerly were, nor Buona-parte, to whom they had since been subjects, had ever exacted military service of them but that now, on this district's being recently annexed to the canton of Berne, that Protestant republic required them to find substitutes, which had cost about twelve of their number eighteen louis each; that this demand was very grievous to them as a poor tenantry, to say nothing of their conscientious objections; that it had induced them to think of the painful alternative of emigrating, and that a few of their young men were already gone to America to report to the rest.—I advised this good man (for such his conversation and countenance indicated him to be) not hastily to run the painful hazards of emigration. There could, indeed, be no doubt of his reluctance with a numerous family; and he told me, that many proprietors in the country were much concerned at the risk of their being driven to quit it, as they were good tenants. They are divided into high and low Anabaptists; the former of whom seceded from the rest in consequence of a conviction that it was right to follow the example or precept of Christ literally in some particular cases; as in washing the feet of their guests. (John, xiii. 14, 15.) The whole appear to have derived their opinions from the Mennonites of Holland, and have maintained in this seclusion the primitive rule of the more rigid of that sect. It was stated by those country people to whom I spoke of them, that their moral discipline as a society is very strict, and that few irregularities are known among them. They were driven by persecution from the Emmen Thal, in the canton of Berne, I believe, in the seventeenth century; but it is said, a number of their community are still settled there; and except in the point I have referred to, enjoy the benefits of toleration." p. 241—254.

We feel exceedingly obliged to this intelligent Christian traveller

for the very interesting account he has furnished of our brethren in the "Valley of Montier." Compared with many even of the "Reformed," whether as to their evangelical principles or their strict morality, they are indeed as "a lily among thorns," or "an apple tree among the trees of the wood." We hope that future travellers, especially those of our own denomination, (as it can hardly be expected any others should feel a sufficient degree of interest in the subject) will make further enquiries respecting the numbers and residences of these simple hearted followers of the Lamb. We wish many of our pages to be filled with similar historical facts to that we have now copied. We feel confident that this specimen of the author's sentiments and talents as a traveller, will induce many to purchase the book: and for the gratification of our poorer readers, we shall present them with more extracts in subsequent numbers.

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*Practical Cautions to Students and Young Ministers; a Sermon preached at Bradford, Aug. 27, 1817, by Joseph Kinghorn.*

THIS admirable anniversary sermon is dedicated "To the Rev. W. Steadman, D.D. President of the Northern Baptist Education Society." The text is 1 Tim. iv. 16, "Take heed unto thyself." After the introduction, which is highly appropriate and very pathetic, the preacher addresses himself to the young men.

"Take heed—1. In your present situation as students, that you carefully and honourably support your Christian character—2. In your preparatory studies, that you properly use the means of improvement which you now enjoy—and 3. In your future life, when you appear publicly in the world as ministers of Jesus Christ, that you may avoid the dangers to which you will then be exposed."

This outline is filled up in a manner worthy of the preacher; who has crowded into twenty seven pages a multitude of observations.



the result of large experience, which we trust will not be read in vain. We earnestly hope, that the students of all our theological seminaries will avail themselves of the opportunity of procuring a sermon which may be regarded as a manual of wise counsels respecting their studies and their prospects, in which the hopes of the Christian world are very deeply concerned.

We congratulate the worthy author on the progress of the public mind in reference to this great subject: and we rejoice in the assurance that he will have many more readers, who feel a lively interest, in the cause he advocates, than he would have had a few years ago. Nor will it be forgotten, that he has himself powerfully contributed, by his own personal exertions, to produce this effect.

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*A Treatise on the proper Deity of our Lord Jesus Christ; with a Reply to the principal Objections of Socinians; being the substance of two Sermons preached at the Back-lane Meeting-House, Swansea, Dec. 10 and 17, 1815, by J. Harries. Button and Son.*

WHATEVER has a tendency to detect error, guard against mistakes, and more clearly illustrate truth, is worthy of regard, and upon these grounds we recommend this short treatise to the attention of our readers: and those who have not an opportunity of consulting more elaborate productions on the important doctrine of our Lord's proper deity, will find the arguments in favour of it justly stated, and the objections of opponents satisfactorily obviated.

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*A Compendious History of the Christian Church, from the Apostolic Age to the Era of the Reformation. Translated from the French. London; Button and Son, Price 6d.*

WE are glad to find, that the return of the centenary of the Reformation from Popery has excited very considerable attention on the Continent. The New Monthly Magazine for the last month states, that ninety-five publications had

been published by one house in Berlin upon that subject. This small work before us, we apprehend, is translated from one of those; and it augurs well for the spread of religious liberty, that such small publications are circulated on the Continent. The table of Contents will convince the reader that a 12mo. of 32 pages can only contain a very brief "Compendium." These are "Original Constitution of the Church—Remarkable Progress of the Christian Doctrine—Persecution of the Primitive Christians—Their affection to each other—Early innovations, and their baneful consequences—Conversion of Constantine—Domination of the Roman Bishop—A Heretic first executed—Influx of ignorance, bigotry, superstition, and immorality.—Popish ambition—Persecution of the Waldenses and others—Two Popes at one time contend for the Papal throne—Burning of John Huss and Jerome of Prague—Luther opposes the sale of Indulgences—Summoned by the Pope, he defends his principles, and is excommunicated—Luther translates the Bible—Rapid progress of the Reformation—Its permanent establishment—Symbolical books of the Protestants—Wars between the Protestants and Romanists, and deaths of Zuinglius and Luther—Persecution of the Reformed in France, and the Bartholomew Massacre—Toleration established in Germany.

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*Don't Despair; an interesting History, by William Beck. 1817. Williams & Co. &c. pp. 108.*

THIS is a pretty, lively little book, adorned with several excellent wood cuts, and may be made a reward for good boys and girls in our Sunday-schools; many of whom, we hope, will read it with great advantage. Many of the mottos to the chapters are chosen with judgment, and may be recommended to teachers, as well as learners, in the schools of this island. We only give one as a specimen:

"With hasty judgment ne'er decide,  
First hear what's said on either side."

R.

# Missionary Retrospect and Foreign Intelligence.

## BAPTIST MISSION.

### REV. DR. CAREY.

*Extract of a Letter from the Rev. W. Ward to W. Burls, Esq. dated Serampore, Aug. 5, 1817.*

"We are all pretty well. Mr. Randall and I have both been ill of bilious attacks, but are better. Dr. Carey is passing through this trying season very mercifully yet."

A MEMBER of the church in Calcutta, who had been encouraged to devote himself to the ministry, has been sent to labour at Moorshudubad. The excellent letter of advice sent to him by the missionaries, shew the spirit by which these excellent men are influenced, and the sentiments which they wish to be propagated among the heathen.

*"Serampore, Nov. 30, 1816.*

"Dear brother Ricketts,

"We have been much encouraged by your disinterestedness and devotion to the cause of Christ. We hope that these desires will ever be cherished with the utmost solicitude, and that they will carry you forward till you become well qualified to speak the two languages you will want, the Bengalee and Hindoost'hanee, and be wholly absorbed in the blessed work of winning souls, so that this shall become as your daily meat and drink.

"You are about to take up your abode as near as possible to what was once the capital of Bengal, and which is still called 'the city.' In your immediate vicinity you have more than a million of souls, without there being any other messenger of salvation beside yourself who will care for their state. What an important and most awfully responsible situation! Read Ezek. xxxiii. —Many of the persons who will visit and converse with you will be found not deficient in reasoning and sophistry. You will, therefore, need a good knowledge of gospel doctrine, and of the languages in which you are to convey your ideas. We are very anxious that you should choose a place of abode very near to Moorshudubad, that you may be able, in as short a time and as fre-

quently as possible, to itinerate through it, distributing in these interesting journeys the word of life, the precious seed which cannot perish, but must bear immortal fruit. If you live at too great a distance, the natives cannot visit you, and almost the whole of this immense population will die without ever having once heard the glad tidings of salvation. The nearest healthful spot, therefore, to the city should be chosen. As your services at Berhampore will only be once a week, or so, you can easily visit it in a boat.

"With respect to the dispositions we wish to recommend to you in fulfilling the great object you have in view, we need not enlarge: we are persuaded your own mild temper will ever preserve you from every harsh expression, and every thing else that would offend rather than win the natives. Your aim is to draw, not to frighten or repel your hearers. Zeal for God, tempered with deep compassion for men—earnestness in your addresses, mixed with the tenderness of a kind and anxious parent—and a holy conversation, will not fail to gain you the respect and confidence of the natives. Your heathen and Musulman neighbours must always be welcome to your house and presence: nothing must give you greater pleasure than their visits, let them come at whatever hour of the day they may. Reading to them the divine word, accompanied with serious application and prayer, will shew them that you love their souls, and that you are seeking their eternal good.

"The doctrines we wish you to preach are, we hope, already interwoven into your own conceptions and gracious feelings. Those doctrines, however, which distinguish the gospel as a system of redemption, we wish you to lay as the basis of all your discourses: these are, the fall and total depravity of man—his being in an absolutely perishing condition, with his whole understanding dark, his entire affections polluted, and his whole will alienated from God, ending in a complete spiritual and voluntary incapacity to save himself—the overflowing mercy of God in Christ—the complete atonement, and perfect righteousness, and all-prevalent intercessions, of Christ—his gracious nature—the work of the Spirit—the necessity of

regeneration and a holy life—the indispensable necessity of conversion—a future state of everlasting rewards and punishments. But, as you will find, that the awful deceptions under which all your hearers labour, are all connected with the merit of works, you must constantly labour to shew that salvation is by grace, through faith in Christ, and not of works. In destroying their confidence in works, you will, without the disagreeable labour of exposing these systems in detail, accomplish the work at once, and bring them immediately to the grand doctrine of faith in the Redeemer, where indeed they can alone find life and peace. The preaching of this doctrine by the apostle Paul, as well as the revival of it at the Reformation, and by Whitfield and others, produced a harvest which yet replenishes and exhilarates the whole church of God; so that your work will not consist in gaining petty victories in argument over their superstitions, but in preaching the doctrine of faith, ‘of the cross,’ as the ground of acceptance with God, to the utter exclusion of all works of merit; and this doctrine being received, the mind will at once reject the whole system of superstition; and every direct and unwelcome attack on particular acts of idol worship will be rendered unnecessary.

“In prosecuting your ministry, you will consider yourself as a person bearing tidings, tidings of the last consequence to be known, enriching for ever those who cordially believe them. But this news must be *carried* to the souls committed to you, as they are widely scattered, and know not as yet the value of a gospel ministry, nor the pleasures of meeting for congregational worship. Beware of the insinuation, that ‘Missionaries can do little in the way of preaching; this must be left to the converted natives.’ To resist this temptation it is only necessary to listen to the apostle: ‘It pleased God, by the foolishness of preaching, to save them that believe.’ This then is to be your great and daily work, the most important and most necessary part of your whole ministry, *viz.* constant visits to the natives, either on foot, or on horseback, &c. If the natives are not visited, nothing can possibly be done in a case where ignorance is so great, and the natives so shy of familiar intercourse.

“We hope, at some future time, to enable you to set up schools, but at present funds are wanting.

“The spiritual state and labours of the native assistants who may be near you,

must be watched over with a kind, but a daily attention: they must be stirred up to their duty; and the growth of religion in them will be an object you will not neglect. Upon their spirituality and scripture knowledge depends their usefulness. Pray with and for them daily. Converted native assistants are, as means, the very hope of India.

“Thus, dear brother, we have given you a few ideas on the nature of that blessed ministry to which you have devoted yourself. Oh! that you may have, in an abundant degree, those influences which are absolutely necessary to all, to qualify them for this work, to make them useful in it, and to enable them to persevere. Our most affectionate concern and prayers accompany you. May you, in that day, present to the Great Shepherd many children whom he may have given you, and hear him say, ‘Well done—thou hast been faithful over a few things: enter thou into the joy of thy Lord.’

“We remain,” &c.

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*Letter from the Rev. Adoniram Judson, American Baptist Missionary in Burmah, to a Minister in London.*

“Rangoon, March 30, 1817.

“Rev. and Dear Sir,

“I wrote you under date of August, 1815, in reply to yours of the preceding year; but am apprehensive, from certain circumstances, that the letter was lost, together with many others, which were forwarded by the same conveyance. It is nearly four years since I settled in this place, during which time I have been wholly employed in studying the language. Mrs. Judson and myself have lately written some little things in Burman, and I am now engaged in translating the gospel of Matthew. We were joined a few months ago, by Mr. Hough (Huf) and family, from America. He was pastor of a Baptist church in New Bedford, and acquainted also with printing, having acquired the art from childhood, in his father’s printing-office. He brought a press from Bengal, and since the beginning of this year, we have published two tracts, and hope shortly to publish an edition of 500 of Matthew, which is now in the press. I cannot refrain from noticing the opportuneness of my brother’s arrival. I had just become competent to write somewhat intelligibly in the language, and not being apprized of Mr. Hough’s leaving America, had just been writing to Bengal to inquire



whether they could print what I should send them, or whether I must come round myself, when, behold, at this very crisis, a printer walks into the mission-house, with all the apparatus about him. May he be to the Burmans all that Mr. Ward is to the Hindoos!

"In regard to translating, I proceed with fear and trembling. I feel that I am not yet sufficiently versed in the language; and indeed should hardly have ventured to make the attempt at present with a view to publishing, had I not, by mere accident, discovered a copy of a translation of Matthew, on palm-leaf, made, I suppose, some years ago, by a Roman Catholic padre. This affords me great assistance. I derive some help, also, from a manuscript of Matthew, left here by Mr. Chater, which, with some revision by another hand, has been printed at Serampore. This, however, is quite unintelligible to Burmans, unless they are furnished with some previous ideas, which may serve as a key to open the meaning to their apprehension. After Matthew is done, I am desirous of desisting a little, and applying myself to study, and preaching to the natives; and to this I am induced by the consideration, that the printing cannot proceed any further at present, for want of paper and types,—our present types being in a miserable state, some new, and some worn flat, which we cannot account for, as so little work has been done with them at Serampore. Our remittances from America, also, have been hitherto so limited, as to prevent our incurring any great expense, beside that of necessary subsistence. It is painful to write, as usual, that no Burman has yet been brought to the knowledge of the truth. Yet so it is. We now and then discover something hopeful, but it passes away. We are breaking up the ground, and beginning to sow the precious seed. O may the Lord display his power, and change the face of this barren wilderness!

"I suppose, that you know nothing more of me, than that I am a Baptist missionary, in Rangoon, from America, except what I have already written. Nor have I much else to say. I was once in England, but my business lay wholly with the Pædobaptist Missionary Society. I frequently regret (as I have mentioned somewhere else) that my change of sentiment concerning baptism had not occurred before my visiting England; in which case, I should have sought an interview with many whose names I greatly love and respect, but

whose faces I shall never see—whose conversation I shall never enjoy.

"I have been particularly interested in the accounts of the Baptist Society for Ireland, which Mr. Lawson sent me, and heartily wish I could testify my sincerity in some other way than by words."

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### CALCUTTA.

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"Two other victims immolated on the funeral pile.—Last Thursday week, a Sutee, or female sacrifice by burning, no less remarkable on account of the firmness displayed by the victims, than from some extrinsic circumstances, took place at Kalee-ghat. The victims of superstition, in the present instance, were the two wives of Neeloo, a physician and inhabitant of Shobhabazar, the first aged twenty-three, and the second only seventeen. By a regulation of government, before any sacrifice of this nature can take place, notice must be given to the Police; and we are informed, that the officers attached to the Police establishment of the twenty-four Purgunnahs, with a laudable humanity, employed many endeavours to turn the misguided from their fatal determination. Their persuasions, however, being utterly disregarded, it was suggested, we believe, by Ram-Mohun-Raya, that in the actual mode in which females are burnt on the funeral pile of their husbands, there had been a wide departure from the method prescribed by the books of the Hindoos, and that the correction of this irregularity, in the present instance, might not only lead to the saving the immediate victims, but also of many others on future occasions. According to the usual method, it seems, previous to the fire being lighted, the females lay themselves down beside the corpse, when such a quantity of wood and other combustible materials are immediately heaped upon them, that if, in the agony inflicted by the flames, they should be desirous of retracting, it is utterly beyond their power so to do. This is probably a mere invention of the brahmuns to deprive their victims of all free-agency; but, if we are rightly instructed, the Shastra explicitly directs that fire shall first be applied to the fuel on which the corpse is laid, and while it is in a state of ignition, the wife shall go, if she pleases, and lay herself down upon it. Agreeably to this view of the law, we understand that it was determined, that the wives of Neeloo should have

the full benefit of this latter mode of sacrifice. The brahmuns were prevailed on to give their consent. It is with pain, however, that we are obliged to add, that the hopes entertained from the experiment, in respect to a change of determination on the part of the victims, were altogether disappointed. The flames had no sooner began to rise, than the elder female deliberately walked into the midst of them, and quickly afterwards the younger followed her example, but previously with great animation addressed herself to the by-standers in words to this effect—"You have just seen my husband's first wife perform the duty incumbent on her; and you will now see me follow her example. Hence-

forward I pray do not attempt to prevent Hindoo women from burning,—otherwise our curse will be upon you." We are informed, that this young woman then flung herself into the flames, apparently with the same unconcern as she had been accustomed to plunge into the Hoogley river, in order to perform her morning ablutions and devotions. We have heard of several respectable and intelligent natives openly testifying their abhorrence of the cruel ritual of the Sutee—and it is probable that a similar sentiment prevails in the minds of many others, though prudence may induce them to conceal it."—*From the Oriental Star, published in Calcutta.*

## Domestic Religious Intelligence.

### RESOLUTIONS OF CONDOLENCE

OF

#### *Protestant Dissenting Ministers.*

AN EXTRAORDINARY GENERAL MEETING of the three denominations of Protestant Dissenters was held on December 9, 1817, to consider the best mode of expressing their sentiments of condolence on the occasion of the lamented death of the Princess Charlotte Augusta of Wales. At this Meeting, which was numerously attended, the Rev. Dr. John Rippon was called to the chair. The expressions of affectionate and deep regret to the memory of the Princess were strong and universal: these were heightened by the recollections of the gracious and condescending manner in which her Royal Highness had received the deputation after her marriage; and from its having been understood, that both at the time, and afterwards, the Princess had signified, how much she was gratified at the token of respect paid her by the Dissenting Ministers.

The following are the Resolutions which were unanimously adopted by the Meeting, and ordered to be printed in the public papers:

"That having so recently been admitted into the presence of his Royal Highness the Prince Regent, to offer our congratulations on the auspicious nuptials of

his Royal Daughter, and his Serene Highness Prince Leopold of Saxe Coburg, and having had the honour of personally addressing the illustrious and happy Pair on the same event, we cannot but feel most powerfully the sad reverse of circumstances, occasioned by the lamented death of the Princess Charlotte and her son.

"That though we deem it most expedient and respectful to abstain from such communications of our condolence on the mournful occasion, as might revive the painful sensations which must have agitated the minds of her Royal Parents and his Serene Highness Prince Leopold; we do, nevertheless, consider it our duty, as a body, to testify our deep sense of the great loss which the nation has sustained by that afflictive event.

"That, from the talents and acquisitions of her Royal Highness, from her attachment to those principles of true freedom, civil and religious, which have been the bases of our country's felicity and glory, from the countenance which her public conduct and domestic virtues afforded to the interests of good morals and the exercises of devotion and piety, and from her courteous and condescending manners, we were led to anticipate, in common with the country at large, extensive blessings to the community under her rule, if she had lived to fill the throne of this United Kingdom.

"That the Almighty having been pleased, in the course of his Providence, to disappoint our sanguine hopes, by removing her, we trust, to a better world, we bow in humble submission beneath his chastening rod, and hope, and pray, that the Universal Sovereign will cause good to arise out of this national affliction, and that he may still continue to be 'a wall of fire round about, and the glory in the midst' of our land.

(Signed,)

JOHN RIPPON, Chairman."

## CELEBRATION

OF THE

## REFORMATION FROM POPERY.

WE intimated in our last Number, that a Public Meeting had been announced, to commemorate the glorious event which took place in Saxony in 1517, when Martin Luther first opposed the corruptions of Popery. This meeting was accordingly held on Wednesday, the 30th of December, 1817, (the day on which our British Reformer, Wickliff, "finished his course with joy;" more than 30 years before Luther.) His Royal Highness the Duke of Sussex presided \* on this truly animating occasion, and delivered the most enlightened sentiments on the subject of civil and religious liberty. Many ministers and gentlemen, of different denominations, instructed the meeting by their speeches; and a company of more than 1000 persons gave the liveliest demonstrations of the gratification they felt in the recollection of the many blessings which, as Protestants, they had derived from the Reformation from Popery.

The following are the Resolutions passed unanimously:

"I. That the right of every man to worship God according to his conscience, is a natural, unalienable right—antecedent to all social institutions; which no human authority should ever presume to violate or restrict.

"II. That religion is not intended to aggrandize a peculiar class, nor to become an engine of State; but to inform the judgment—to purify the heart—to mitigate, by heavenly consolation, the calamities of life—and to inspire hopes of immortality, blissful and sublime.

"III. That such 'pure and undefiled' religion by the Holy Scriptures alone is taught: and that they therefore should be accessible in every language, to every individual, of every nation on the globe; and that all attempts to limit such diffusion, oppose the beneficent purposes of God, and the best and only perfect happiness of man.

"IV. That equally intrusive and unworthy are all efforts authoritatively to impose any expositions of those Holy Scriptures, which every man for himself is entitled to investigate, and to expound; and which every man should 'read, mark, learn, and inwardly digest.'

"V. That the experience of Europe, from the third to the sixteenth century, has demonstrated that these great principles are as important in their practical operation, as, in theory, they are correct: and that to their violation are mainly attributable those multitudinous ills, which, for that long period, afflicted humanity, deformed the Christian faith, and oppressed the world.

"VI. That this meeting could not enumerate all those evils which flowed from that abundant source—but that the scriptures were forbidden:—That their sacred truths were displaced by corrupt traditions—and simple, true, and spiritual worship, by superstitious forms:—That crusades were substituted for the peace-announcing gospel, ignorance for knowledge, and persecution for goodwill to men:—That priests, operating by their dogmas on the fears and on the hopes of the deluded and untaught, exclusively amassed both wealth and power:—That absolutions and indulgences, purchaseable from them, encouraged crimes:—That admission even into heaven was made dependant on their dear-bought masses, and their prayers:—That the people groaned in wretchedness, and that monarchs trembled on their thrones:—and that a domination, interested, arbitrary, and injurious, extended over the fortunes, the intellect, and consciences of men.

"VII. That, afflicted at the retrospect of evils so much to be deplored, this meeting delight to trace even those gleams of moral light, which in the fourteenth century partially dissipated a gloom so oppressive and profound; and that the memories of Wickliff, of Jerome, and Huss, and of the Waldenses, are enshrined within their hearts.

"VIII. But that it is the peculiar and important object of this meeting to celebrate, at this tri-centennial period, that glorious Reformation which, in 1517, commenced in Saxony: which

\* The Royal President was prevented by the heavy fog from being in time; the Chair was therefore first taken by the Rev. Charles Simeon, of Cambridge.



exchanged knowledge for ignorance, freedom for oppression, and a purer Christianity for corruptions, antichristian and absurd,

"IX. That the Reformation having promoted the recognition of the great principles which this meeting maintain, has (aided by the art of printing,) emancipated many nations from such superstitions and tyranny; has bestowed on the people constitutional freedom, and restored to magistrates lawful authority; has burst asunder the fetters which enchained the human mind; has ameliorated the destiny even of those countries which have not yet yielded to its influence; and has contributed to that improvement in social happiness at which this meeting can rejoice: although society may not yet have attained that state which Piety must desire, and Philanthropy approve.

"X. That, without conferring any excessive praise on Luther, Melancthon, Zuinglius, Calvin, and the band of brethren who originated and promoted this beneficent event, and without applauding all their conduct, or all the doctrines which they taught, this meeting must regard them as great among the greatest of mankind; must recollect with astonishment and admiration their talents, their industry, their zeal; and must recommend to their children, and their children's children, an imitation of their dauntless courage, their steady perseverance, and that unimpeachable obedience to the dictates of their consciences, which they nobly displayed.

"XI. That whilst this meeting render cordial homage to the memory of illustrious men, who were the ornaments of other countries, they never can forget those men of great and kindred minds, who, in their native land, amidst darkness, obloquy, proscription and death, proclaimed the same great truths, and by whom equal triumphs were obtained; and that to the wondrous and intrepid Knox, in Scotland; to Tyndale, Latimer, and the holy martyrs and confessors of the English Church, they would thus rear a monument on which they would record their veneration and esteem.

"XII. That this meeting are exhilarated by intelligence, that during this tri-centennial year, similar sentiments have been expressed by the Protestants who cultivate those German plains where the Reformation so happily began; and learn with joy, that approximating towards each other with liberal and enlightened minds, they are adding dignity to the common cause of the Reformed, and are preparing its further successes

by their augmented union, and well regulated zeal.

"XIII. That this meeting, convinced that the principles of the Reformation promote individual happiness and social peace, nurture inquiry, and bless mankind, exhort those great nations, who in Europe and America profess a congenial faith, to cherish those principles with an unabated ardour, appropriate to their worth; to transmit them with hallowed reverence to their posterity, and to protect those who also cherish them in other countries from all persecuting Powers: and that such attention they now especially invite, when monastic institutions are restored, when dangerous societies are revived, when the circulation of the Holy Scriptures, without note or comment, is forbidden, and when Inquisitions are continued, or re-established, to perpetuate the empire of delusion, by imprisonment, by torture, and by death.

"XIV. That, amidst their own security and satisfaction, this meeting feel the deepest interest for those smaller and less protected communities, who, amidst the villages of Piedmont, in the kingdom of France, or throughout the earth, exist in nations generally hostile to their faith; and that to them this meeting would address assurances of the kindest sympathy, and of fraternal love.

"XV. That whilst this meeting thus celebrate that Reformation whose influence they desire should be co-extensive with the globe, they seek for that extension only by the energy of argument, and through the force of truth; and towards those Catholics whose errors they regret, and whose principles they disapprove, they disclaim all sentiments which Christian charity could censure, or religious freedom would condemn.

"XVI. That this meeting cannot but cordially express pre-eminent delight, that his Royal Highness the Duke of Sussex has condescended to preside upon this great occasion; nor can they but announce their unaffected joy, that he has thus demonstrated that his Royal House remain firmly attached to the great principles established by the Reformation, and to that Protestant faith which their ancestors therefore long and strenuously maintained; and upon which they were called to the throne of these realms.

"XVII. That these Resolutions be printed, and be advertised in the principal Papers and Publications in Great Britain, Ireland, America, and on the Continent of Europe, at the discretion of the Committee."

The thanks of the meeting were also returned to the Rev. F. A. Cox, of Hackney; with whom, and some of his friends, the proposal for the commemoration originated.

The speech of the Rev. Dr. Newman having been printed very imperfectly in the public papers, we are desirous to insert the following.

In proposing the 7th Resolution,

"The Rev. Dr. Newman congratulated the meeting on having in the chair an illustrious member of the illustrious House of Brunswick, which he ascribed to the Reformation. He congratulated, also, his Royal Highness, on his being surrounded by a most respectable number of our fair countrywomen: this, also, he ascribed to the Reformation. Voltaire had said with a sneer, that Europe owed half its Christianity to women! The principles of the Reformation were stated to be, the supremacy of Christ—the spirituality of his kingdom—the sufficiency of the merits of Christ—the sufficiency of the scriptures—the right of private judgment—and the right of public profession and worship—He said he should make but one observation—that we must either stand still, or go back, or go forward. Can we stand still, and see with indifference all the southern states of Europe still unreformed? Will the Pope stand still? Will the Jesuits? Will the Inquisition? If Wickliffe and Luther were now with us, would they stand still?

"Or, shall we go back? He reminded the meeting of the rebellion in Devonshire in the days of Edward VI, when an armed multitude went out with their priests, who carried a crucifix in a cart under a canopy, and having increased to the number of ten thousand, proceeded to dictate terms to the government in fifteen articles; of which the 10th was, "*We will have the Bible, and all books of scripture in English, to be called in again; for we be informed, that otherwise the clergy shall not of long time confound the heretics.*" He exhorted the meeting to reflect before they determined on going back, on all that the Reformation had done for religion and morals—science and literature—trade and commerce—public peace and domestic comfort—and for civil and religious freedom.

"If we go forward, he observed, this is what the reformers intended. This we owe to the House of Brunswick, and especially to our venerable King, whose benevolent wish, worthy of an enlightened monarch, was now in the mouth

of every one, viz. 'That every child in his dominions might be able to read the Holy Scriptures.' Above all, that we owe it to Him 'from whom all blessings flow' to go forward."

#### LONDON MISSIONARY SOCIETY.

On Thursday evening, January 22, 1818, three young men were set apart as missionaries at the Rev. Mr. Lewis's chapel, Islington. The Rev. Mr. Burder, in giving the charge to the young men, mentioned that the directors of the Missionary Society had, on the preceding Monday, received a letter from Otaheite, containing the most pleasing intelligence; it had been eighteen months coming. He said, all we had heard before was true, and a great deal more. He said, that idol worship had entirely ceased at Otaheite and Eimeo, and that it was falling in several other islands; and more than this, the King of Otaheite had sent all his family gods (which have been in his family for ages and generations) to the missionaries, desiring them to do what they pleased with them, either to burn or to send them to the Missionary Society, to shew the English what foolish gods they used to worship. Mr. Burder said, they were at present nailed up in a box, but that he hoped soon to have them in the Old Jewry.

#### LOAN FUND.

We have received several letters, from respectable correspondents, upon the subject of the proposal for a "Loan Fund," published in our Magazine for August last. The utility and necessity of some such plan appears to be generally admitted, in order to prevent the religious mendicancy which at present prevails; but, we very much fear, that the benevolent exertions which are required to raise a fund sufficient to remove this evil, will not be found. If, however, persons who worship in comfortable meeting-houses, were to consider how much our forefathers paid in fines during the reign of Charles II, for violating the regulations of the Conventicle Act, (thanks to an indulgent Providence, now mercifully repealed,) we have no doubt but a much larger sum might be easily collected. Let but an appeal be made by all our ministers once a year, upon the ground now mentioned; telling their hearers that "other men laboured, and that we are entered into their labours," and are reaping the harvest in peace, the precious seed for



which was "sown in tears;" and we are much deceived if the "Loan Fund" would not be so liberally and bountifully supplied, as that persons might be accommodated without paying even  $3\frac{1}{2}$  per cent. interest: and in cases of great necessity, annual grants might be voted, not as loans, but as donations.

We understand, that the committee of the "Loan Fund" are patiently persevering, and that they have obtained some respectable annual subscriptions towards the proposed object. They have also received several pressing applications from churches, and the offer of responsible persons to give the required security for returning the money to be lent them, by 10 per cent. annually upon the capital, and  $3\frac{1}{2}$  per cent. interest. The first five applications might be relieved with a sum not amounting to 700*l.*; and could the committee commence with these, they feel assured, that the proposed plan would be found both practicable and beneficial; the evil universally complained of would be immediately checked, and ultimately be entirely removed.

Communications respecting the Loan Fund might be made either to J. Marshall, Esq. Holborn, Treasurer, or to Mr. J. Dawson, Hunter-street, Secretary.

## ASSOCIATION.

### WILTS AND SOMERSET.

THE twenty-third meeting of the Wilts and Somerset Association was held at Bradford, Oct. 1, 1817. Mr. Phillips, of Penknapp, preached in the morning, from Eph. iv. 20, 21; Mr. Winter, of Beckington, in the afternoon, from Colos. iii. 14; and Mr. Porter, of Bath, in the evening, from Isaiah, xxviii. 16. The brethren Ayres, of Keynsham—Hinton, of Beckington—James, of Devizes—Coombs, of Bradford—Butcher of Trowbridge—and Roberts of Shrewton, engaged in the devotional parts of the service. The next meeting to be held at Calne, on Wednesday in the Easter week, Mr. Porter of Bath to preach.

## NEW CHURCHES FORMED.

### BEAULIEU RAILS.

THE gospel was introduced here about seven years since by Mr. Giles, and some brethren of Lymington; from whence it is five miles distant: it has been attended with considerable success. A place of worship has been erected, which will contain 200 persons, about 30 of whom have been baptized. October 7, these were dismissed from Ly-

mington, and formed into a separate church. Messrs. Giles, Clay, and Doré, were engaged in the religious services of this pleasing solemnity. The two latter are engaged to supply them till they shall be directed to a pastor.

## ASHLEY.

THIS, too, is a village in the vicinity of Lymington, five miles in an opposite direction, in which the gospel began to be preached three years since, and under a Divine influence, it has been the power of God to the salvation of many: about 25 persons have been baptized here. October 27, these also were dismissed from Lymington, and formed into a church, by Mr. Giles, at Ashley. Here they assemble in a cottage, which has been converted into a house for God. October 29, Mr. Rutter, a member of the church at Lymington, having received an unanimous invitation to the pastoral office, was ordained over this infant interest. Mr. Bulgin, of Poole, introduced the service, by reading and prayer; after which he described the nature of a gospel church, proposed the usual questions, and received Mr. Rutter's confession of faith. Mr. Giles prayed the ordination-prayer, with laying on of hands; and gave the charge, from Titus, i. 7; Mr. Saffery, of Salisbury, preached to the church, from Isaiah, xxx. 20, and concluded. The primitive circumstances of this church worshipping "in the house" where it was first collected, on a wild heath, amidst a few scattered cottages, and the simplicity and fervour of the worshippers, rendered this a peculiarly interesting occasion. Mr. Giles, who baptized more than 100 persons within the 7 or 8 years of his residence at Lymington, has since removed to Chatham, where we hope he will be yet more useful.

## Poetry.

*On contemplating the Massacre of St. Bartholomew, in the Henriade of Voltaire.*

Weep not, although we draw a scene for tears,  
Christians, nor let your anger rise, nor fears:  
But let your reason watch, thro' future times,  
The dark proceedings of the church of crimes.  
For many feign, (to hide their well-caused shame)  
That Antichrist is harmless now, and tame:  
Satan is harmless, then, and hell reformed;  
Because their priestly citadel is stormed.

So lay the serpent frozen on the plain,  
Harmless, until he felt the heat again:  
When soon he hissed, and, darting out his sting,  
At his too blind protector made a spring.  
So would that church command by sword and flame,  
For Popery will ever be the same.

R. T.